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Alex.r McLeod

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Samuel M. Ramsey

MEMOIR

OF

ALEXANDER McLEOD, D.D.

NEW YORK.

BY

SAMUEL BROWN WYLIE, D.D.

PHILADELPHIA.

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SYNODICAL ACTION.

THE late Rev. Alexander McLeod, D.D., Pastor of the First Reformed Presbyterian Church, New York, departed this life on the 17th of February, 1833. On the 15th of April the same year, the Eastern Subordinate Synod of the Reformed Presbyterian Church being then in session in the City of New York, adopted the following record :—

"The Rev. Gilbert McMaster, D.D., having left the chair, presented a resolution which he prefaced with some remarks. He formally announced to Synod the decease of the Rev. Alexander McLeod, D.D., a member of the Court, and to whose death there had been various incidental allusions during its several sederunts. He adverted, in a very eloquent and impressive manner, to the high intellectual and moral character of the deceased, to the important and disinterested services which he has rendered to the Reformed Presbyterian cause, and to that of

Christianity generally, and to the faithfulness and consistency of his course, to its closing scenes. Feelingly and affectionately he referred to the loss sustained by the Brethren of the Ministry, and by the whole church, in the death of Dr. McLeod; and, after paying a high compliment to the abilities of Dr. Wylie, he concluded by presenting the following resolution :—

"*Resolved*, That this Synod recommend the immediate preparation of a *Memoir* of the late Rev. Dr. Alexander McLeod, as a tribute of respect to his memory due to the high character which he sustained, and that Rev. Dr. Wylie, of Philadelphia, be, and he hereby is, appointed to perform this service.

"This resolution was unanimously adopted, and Dr. Wylie testified his acceptance of the appointment."

On the 14th of August, 1833, the General Synod of the Reformed Presbyterian Church being in session in the City of Philadelphia, the following resolution was proposed in that body by Dr. McMaster, seconded by Dr. Black, and carried unanimously :—

"*Resolved*, That Synod decidedly approve of the measure understood to be recommended by a Subordinate Judicatory, in respect to a Memoir of the

late Rev. Dr. McLeod, and of the selection of the distinguished individual to whom that task has been assigned."

In pursuance of this appointment, the following Memoir was prepared by Rev. Dr. Wylie, who is now also deceased. It appears as he left it, with the exception of the omission of some matter referring mainly to the history of the church, and which has been rendered unnecessary by recent publications made by the authority of her Supreme Judicatory.

The Editor, John N. McLeod, D.D., of New York, the son and successor of the subject of the Memoir, adds a chapter at the close. It will be composed mainly of matter which has come to hand since the Memoir was completed, and which existing circumstances would seem to call for.

New York, March 6th, 1855.

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[A misspelling of the name of Dr. McLeod on p. 61; of that of Lateinos on p. 204, and one or two other unimportant errors will be evident.]

MEMOIR

OF

ALEXANDER McLEOD, D.D.

CHAPTER I.

INTRODUCTION.

Dr. McLeod's Birth—Early Education—Until his arrival in the United States.

How few, comparatively, of the thoughts, words, and actions of human beings are worthy of being recorded! The history of ninety-nine out of the hundred of our race may be announced in the single laconic sentence of the compound of the celebrated Indian philosopher: "They were born; they were miserable; and they died." With what a useless—nay, pernicious—chaotic mass would the magazine of memory, and the annals of history, be crowded and lumbered, if everything was remembered and recorded! It is true, we often regret the treachery of our memories, and complain of the scantiness and the imperfection of our his-

torical annals; yet it might fairly be questioned whether these very deficiencies should not demand gratitude rather than regret. If the knowledge of many valuable facts is lost in remote antiquity, an incomparably greater portion of useless and uninteresting materials has been happily buried in the same grave of oblivion. How often do we find the history of those denominated the great and the illustrious of the earth consisting principally of a catalogue of crimes! Yet they have been lauded to the skies. So true is it, that "One murder makes a villain: a million, a hero." Yet, blessed be God, there are many agreeable exceptions to this gloomy picture. There are some verdant spots in this vast moral waste—some pleasant oases in this parched desert—where the weary traveller may find shelter and repose, and on which the imagination lingers with peculiar delight. While humanity recoils at the recital of the horrid deeds of blood which emblazon the escutcheon of an Alexander, a Cæsar, or a Tamerlane, the heart heaves with delight, and the eye beams with joy in perusing the history of a Thompson or a Hall, a Livingston or a Mason, a Romeyn or a McLeod.

The delineation of the prominent features of the characters of distinguished individuals possesses various advantages above the portraitures of general history. How the multitude of motley groups crowded into the picture, often distract the attention and mar the distinctness and permanency of the impression! Biography, from the individuality of its nature, concentrates the scattered rays, collects them into a focal point, furnishes models more available for formation of character, and presents a larger stock of useful material for mental improvement. It brings into notice, and shows in bolder relief, the more interesting traits of

domestic character which may engage the attention of youth, and call forth their sympathies, more powerfully, or at least more profitably, than the more brilliant displays of splendid groups, which, in a general pageant, may pass in review, and dazzle for a moment, without improving either head or heart. Thus, virtue and moral worth become embodied in an amiable individual, diffuse a charming radiance around them, and insensibly attract attention, excite admiration, and inspire a holy ardor after similar attainments.

The pride of ancestry, unaccompanied with personal worth, is a vain and pernicious passion: puffing up the mind with a foolish conceit, it prevents improvement, and generates supercilious behavior. Nevertheless, it is both just and honorable to cherish the memory of virtuous parentage. Every virtuous man, were it possible for him to have it at his own option, would prefer descent from the great, the wise, and the good, to a mean, vicious, and infamous extraction. There is reason for this choice. It seems to be a part of our constitution, though we cannot account for the fact, that children usually partake of the temper, and other more prominent features of the parental character. This fact is too obvious to be disputed. The sentiments and habits imbibed and formed in early life depend much upon the family in which we were brought up, and they contribute, in no small degree, to the formation of future character. What an assemblage of powerful motives, stimulating to virtuous conduct, will the acknowledged worth and unsullied reputation of a revered father present to a generous mind! The offspring of pious parents have, moreover, the promise of divine protection; and God, in the ordinary course of his providence, accompanies with his blessing the

children of tears and prayers, recommended by the saints to his grace and mercy. The subject of this memoir, it is believed, cherished, and was justified in cherishing, that grateful disposition which he uniformly indulged at the recollection of his parentage.

The McLeod Clan, or *Family*, are of *Danish* origin. Early in the twelfth century, one of the ancestors, of the name of *Leodius*, in the reign of King William, was appointed by the King of Denmark to the government of some islands on the coast of Scotland, then in the possession of that prince. His descendants were denominated, in the Celtic tongue, Mac Leods, *i. e.*, sons or descendants of *Leodius*. And hence the family of that name so numerous in the Western Isles of Scotland.

Declining any minute investigation of the ramifications of the genealogical tree, we find the father of the subject of the present memoir was the Rev. Niel McLeod, of St. Kilda, nearly related to the Dunvegan family, the chief of the clan; and his mother, Margaret McLean, daughter of the Rev. Mr. Archibald McLean, of Bunessan. In the parish in which the latter gentleman had been pastor, Mr. Niel McLeod succeeded him, and married the daughter of his venerable predecessor. Mr. N. McLeod had been well known in the Northern Highland Islands, as an amiable man, and an elegant scholar. He had endeavored successfully to introduce into the island of Skye, a taste for classic literature; and many of the neighboring gentlemen long cherished his memory with esteem and affection. His children often met in Europe and America many a friend on account of their father; and on his account they neither had ever cause to blush, nor received of any man a frown.

In the island of Mull, in which his parish lay, this respectable clergyman lived in the hearts of his own people, and of all his brethren. Here he enjoyed whatever was calculated to rejoice and delight a pure and unsophisticated mind. His situation at Ardchrisinish, a small farm on the southwest coast of the island, was healthy and romantic. This farm he rented from the Duke of Argyle, and it constituted the southern boundary of the district called Borlas. Here Alexander was born, on the 12th of June, 1774.

The house was a neat cottage, with three comfortable rooms on the lower floor. Built upon a gentle declivity at the foot of a small hill, it was almost surrounded with extensive fields and meadows. This ground was the neck of that lofty promontory which stood opposite to Burgh, and formed the southern shore of the mouth of Loch Levin, a noble arm of the Atlantic, which rolled its majestic waves for several miles into the heart of the island.

From the front of the house you could enjoy a full view of this inland sea, and of the fishermen's boats with which it abounded. Its scanty level banks were covered with verdure, and revealed occasionally from behind the tufts of trees, the neat habitations of the neighboring gentlemen. Upon the northern shore the high and dark heathery hills rose suddenly behind the cultivated fields, and in sullen grandeur seemed to frown contempt upon the puny monuments of human industry. Behind these hills Benmore raised its head far above them. This is the highest mountain in Mull. And even in the heat of summer the snow remains unmelted on its summit. "While a boy," says Doctor McLeod—these are his own words—"fatigued with play, and melting under the scorching sun, I have contem-

plated the snow on the top of Benmore, and imagined myself cooled and refreshed."

The prospect to the east, if less sublime, was not less charming. A regular range of sloping hills, covered with heath, extended as far as the eye could reach, and afforded nourishment for large flocks of sheep and of goats; the latter of which might be seen among the rocks which constituted the boundary between the Highlands and the level fields below. Across these fields, three-quarters of a mile from the house, and over a steep, black, flinty rock, one thousand feet in perpendicular height, a rivulet of mountain water poured down rapidly into a basin, which itself had formed in the rock, at the base, and gently meandered among the surrounding pastures.

Essan Dhu, as the stream was called, when pouring down this lofty precipice, had its waters tossed up in the air, like pillars of smoke, by the northwest wind which commonly blows up the coast, and forms one of the most elegant cascades that ever delighted the eye of man. The promontory of Ardchrisinish terminated in steep rocks, which bade defiance to the roaring billows which continually rolled against them, and was capped by Tormore, a round hill, whose sides were decorated with the drapery of the birch, the hazel, and the oak.

In this romantic spot, the Rev. Mr. Niel McLeod, often studied those pathetic discourses which instructed and melted his numerous audience. The simple manners and sincere friendship of the peasantry afforded him much amusement and pleasure; and the elegant and polished conversation of several genteel families in the neighborhood, with whom he lived on terms of intimacy, afforded occasional entertainment and recreation after severe studies. He enjoyed the

friendship and correspondence of the celebrated Dr. Blair, and others of the most learned and eminent of his fellow laborers in the ministry of the church of Scotland. Foreigners often visited his family and were always welcomed at his hospitable board.

The islands of Staffa and Iona attracted every summer parties of pleasure and distinguished characters from every part of Europe, who increased and varied the social enjoyment of those families, which, always remarkable for hospitality lived in this part of the country. Dr. Samuel Johnson, in his tour through the Hebrides, visited Mull also, and was introduced by Sir Allan McLean to Ardchrisinish. Notwithstanding his stubborn prejudices of sectarian and national bigotry, against Scottish men and Presbyterians, the tourist was constrained to bear testimony to the distinguished merits of Mr. Niel McLeod. "We were," says he, "entertained by Mr. McLeod, a minister that lives upon the coast, whose elegance of conversation and strength of judgment would make him conspicuous in places of greater celebrity." In another connection, Dr. Johnson is represented as calling him the "clearest-headed man in the Highlands."

Mrs. McLeod was a woman of fine mind, solid sense, and fervent piety. She brought her husband twelve children, of whom four died in infancy. The remaining eight, four sons and as many daughters, lived to be men and women. It was the care and great concern of their parents to educate them in habits of industry and virtue. Tutors were maintained in the family, and their children were constantly under their inspection. Alexander, the subject of these memoirs, was the youngest son, except one, and only five years of age, when his father was called away from a weeping flock and

family, to the joys of a blessed immortality. His mind was uncommonly acute, vigorous, and thoughtful; his sensibility keen and lively; and all his passions strong and active. He was, from earliest infancy, ardent, ambitious, and enterprising. His constitution was naturally vigorous, but had often received severe strokes. From the time he began to walk until he arrived at maturity, he was scarcely three months at a time without disease or accidental injuries, to which his activity and enterprise had exposed and subjected him; and yet he had not completed his sixth year, before he could repeat the Latin Grammar. The character of his mind, and the frequency of his indisposition, rendered him the darling of his father, and after his death, Mrs. McLeod appeared to have transfered to Alexander the affection for the father, in addition to that which she felt for the son. She watched over his boyish days with the tenderest solicitude. He was remarkably a child of prayer, and had been devoted to the ministry of the gospel from his birth; and of this object, amidst all the vicissitudes of his early life, he never once lost sight.

The power of his passions appeared at an early period; and he did not long enjoy the benefit of paternal wisdom and experience for their government and direction. The death of his father was indeed an irreparable loss to his family, but particularly to Alexander. He felt it poignantly; he was solemn and thoughtful in the last moments of his father's illness; and when his decease was announced to his weeping family, this little boy was upon his knees in prayer.

He followed the corpse to the grave unnoticed among an immense crowd of sincere mourners, until the coffin was laid in the tomb, when he attracted the attention of all, by a gust of passionate grief, which caused the blood to burst from his

nostrils so profusely, that his strength was soon exhausted. He was then only five years of age.

To the formation of his mind, meanwhile, his mother paid the most sedulous attention. She was aware of the delicacy and the difficulty of the task; but duty and inclination loudly called for her efforts. From that time forward she kept him under the strictest discipline; but blended with its rigor and vigilance the tenderest and most manifest affection. She never corrected without explaining the nature and tendency of the fault committed, and reasoning upon the painfulness and the necessity of the punishment. To this she joined formal prayer for a blessing upon the rod of chastisement. The following is an extract from a letter written by Col. McLeod, military commandant in the north of Ireland, in the town of Belfast, brother to the late Dr. McLeod: "From early infancy," says Col. McLeod, "my brother was fond of study; and while I was engaged in boisterous and sometimes dangerous sports, he would be picking up scraps and leaves of books, and putting them together in the most bizarre forms, and thus amusing his mother and sisters. He seldom joined for any length of time in outdoor amusements. He had a most retentive memory, and as far as ever I can recollect, he was eager to become a minister of the gospel; and even when of tender age, when he once formed a resolution, it was not easy to get it set aside. He never would join in shooting, or fishing, or racing. One particular trait of his character—and that never varied—was his absolute and perfect confidence that God would never forsake him, and was all-sufficient to provide for him."

CHAPTER II.

1792.

Until he joined the Reformed Presbyterian Church.

Young McLeod having received a very respectable classical education in his native isle, animated by that spirit of liberty and independence which always formed a prominent trait of his character, turned his attention to the United States of America. In the year 1792, when scarcely eighteen, he sailed from Liverpool for New York. Shortly after his arrival, he ascended the Hudson to Albany, and thence proceeded to Princetown and Duanesburgh. These townships lie a few miles west of Albany, and south of the Mohawk river. Here he fell in with a few families who had some considerable time before emigrated from the Highlands of Scotland. Several families of the emigrants also had located themselves in Galway and Milton, a few miles north of the same stream. With these honest, unsophisticated farmers, young McLeod soon became a very great favorite. His manners were agreeable; his mind noble, generous, and ardent. He was affable, condescending, and national. He loved the country of his birth; he loved and cherished his countrymen wherever he met them. It mattered not to him how humble their sphere of life, or how scanty their worldly means. His esteem was regulated

by what he believed to be the quantity of moral worth. Among these honest, simple, and virtuous countrymen of his, he found congenial spirits, and kindred feelings. They were friends of that Redeemer whom he loved.

Religiously educated as Mr. McLeod had been in his native land, what matter of thankfulness was it, that the prayers of a godly father, the petitions and careful instructions of an affectionate and pious mother, were not unproductive! They, through the grace of God, were followed by early and abundant fruits in the land of his adoption. He loved the courts of God's house, and delighted in the contemplation of the beauty of the Lord displayed in the sanctuary. Born and brought up as he had been in the bosom of the church of Scotland, his predilections were Presbyterian. Extensive investigation, reflection, and reasoning thoroughly confirmed and established his Presbyterian principles. The abuses and corruptions with which the established church of Scotland abounded, were seen and lamented by him. Her beauty had been tarnished, and her energies cramped and trammelled by her adoption of the Revolution settlement. None could view with stronger disapprobation than he did, the Erastian establishment of her constitution, and the disfranchisement of sacred rights—the ecclesiastical slavery involved in the odious system of patronage, brooding as an *incubus* on that devoted church. Although in the United States neither Establishment nor Patronage existed, yet he declined connecting himself with any of the different denominations of the Presbyterian Church, until by close and minute inquiry he might ascertain, so as to satisfy himself which of them was in nearest accordance to the "Law and the testimony." The Scottish Highlanders above-mentioned, with whom he fell in shortly

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after his arrival, were at that time in a similar process of examination after religious truth. They were anxious to know the truth as it is in Jesus. They, with much diligence and prayer, engaged in the use of the means. In conjunction with Mr. McLeod, they constituted societies for prayer and Christian conference. They procured the testimonies of such churches as they considered approximating nearest to the requisitions of the Word of God. They read, compared, and discussed the doctrines contained in them, praying for divine light and direction, and thus, in process of time, finally adopted the testimony of the Reformed Presbyterian Church. It is believed, indeed, that seldom has any society more intelligently embraced the articles of their religious creed than did these societies on both sides the Mohawk river, with which Mr. McLeod had connected himself. They were composed of men of genuine piety, of primitive simplicity, of strong common-sense. And they were warm-hearted, ardent, and of rigid moral integrity. Yes, the names of an Alexander Glen, a John Burns, a Robert Speir, a Hugh Ross, an Andrew McMillan, a Walter Maxwell, &c., although they may soon be forgotten in the vicinity of Schenectady, will be held in everlasting remembrance in the realms of eternal day.

The convictions and ultimate decisions, resulting from these intellectual inquiries after truth, were much aided and greatly expedited by the conversation and public discussions of the Rev. James McKinney, a member of the Reformed Presbyterian Church, who had emigrated from Ireland in 1793. Mr. McKinney was a native of Ireland, of respectable parentage and family connections, of vigorous intellect, and strong passions. His education was solid and substantial, but without much polish or refinement. He did not

much regard the cold formalities or ceremonious etiquette of fashionable patrician society. He was a warm-hearted, generous Irishman. He was zealous, enterprising, vigilant, and indefatigable in his Master's service. And, although rather stern in his manner, and uncompromising in his sectarian principles, he both was and deserved to be eminently popular among his scattered adherents. He had been, from his early youth, an enthusiastic admirer of republican institutions, as exclusively congenial to the universal rights of man.

During the French Revolution, this gentleman had acted a prominent part in the organization of a volunteer corps—a little patriotic band, in the neighborhood of Dervock, County Antrim, Ireland. This was sufficient to excite the jealousy and resentment of the minions of despotism in that vicinity. For the display of this love of liberty, he was obliged, like many others, near the close of the last century, to exile himself from the land of his nativity. This reverend gentleman, in 1793, had preached in Princetown, a few miles from the city of Schenectady, for several Sabbaths, with much acceptance and success. Mr. McLeod's connection with the Reformed Presbyterian Church was among the first fruits of Mr. McKinney's ministry in this place. As already mentioned, he had received in his native land the rudiments of an education for the ministry in the established church, in which he had been born and brought up. The second sermon which Mr. McKinney preached in Princetown was on the fourth verse of the twenty-seventh Psalm: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." The effect of this sermon on Mr.

McLeod's mind immediately determined him to embrace the principles, and qualify himself for the ministry in the Reformed Presbyterian Church. He graduated with distinguished honor in Union College, Schenectady, in 1798.

CHAPTER III.

1799.

Until his Licensure.

It may be proper here, before proceeding further in the memoir of Dr. McLeod, to give a brief abstract of the distinctive principles of the Reformed Presbyterian Church, to which he attached himself.

The Westminster Confession of Faith exhibits the grand articles of their creed. They embrace the system of divinity contained in the Catechisms, larger and shorter. These formulæ were received and sanctioned both by Church and State. The nation solemnly covenanted to adhere to them. They were the terms of civil and ecclesiastical communion in the British empire. The covenants, national and solemn league, considering the time and circumstances, are most valuable and important documents. It must be admitted, that the principles neither of civil nor religious liberty were then so well understood as they are at the present day. Still, when we consider the times in which our reforming ancestors lived, the circumstances with which they were surrounded, and their hereditary prejudices concerning the divine right of kings, we should indeed be astonished that they achieved so much. Verily, the presence of the Lord

was with them. Their memory and achievements should be dear to every friend of truth.

The fair fabric of British reformation, however, was lamentably demolished by the political evolutions of that notorious debauchee, Charles the Second, and his abandoned coadjutors. Still a small remnant of the Church of Scotland, with uncompromising fidelity, declined all compliance with the entangling overtures on the part of the government; they spurned all their criminal indulgences, submitted to every privation, and endured every fiery trial that diabolical malice continued to inflict, rather than defile their consciences. Thus they endured, although hunted like partridges on the mountains.

After the expulsion of the Second James, and the establishment of the prince of Orange, William the III., upon the throne, the remnant of the Reformed Presbyterian Church refused to own the revolution settlement, as being subversive of the grand national constitution which had been settled at the Reformation, and which the three kingdoms, by the solemn league and covenant, were bound to support and observe inviolate. Apostacy from former attainments, the demolition of the national constitution, sworn to by all ranks in the realm; an opposite oath on the part of the sovereign to maintain Episcopacy in England, and Presbytery in Scotland, together with his Erastian usurpation of Messiah's headship and prerogative, necessarily precluded them from any consistent recognition of the British constitution, as then modelled and essentially altered and infringed. In the maintenance of the spirit and principles of the second Reformation, this remnant grew and increased in Scotland, Ireland, and in this country by emigration, until numbers justified the erection of a separate Judicatory in America, then con-

sisting of British colonies. The Reformed Presbytery, for the first time, was constituted in America, in 1774, by Rev. Messrs. John Cuthbertson, Matthew Lind, and Alexander Dobbin, with ruling elders. This not long afterwards became extinct, in the coalescence formed between these brethren, and the associate Presbyteries of New York and Pennsylvania, in 1782, after having been five years in agitation. This was not approved by the sister judicatories, in the British isles. They considered it rather as generating and increasing schisms, than diminishing their numbers. And this was a fact. The fragments of both the coalescing parties rallied around their respective standards, and thus another denomination, designated the Associate Reformed Church, swelled the list of ecclesiastical communities.

The scattered remnant of the Reformed Presbyterians who kept aloof from the union, applied for ministerial aid to the mother country. This aid had been but very feebly and partially afforded, through lack of ministerial laborers. At the time, and in the circumstances already stated, the Rev. J. McKinney arrived in this country. Mr. McKinney was a strict and steady adherent to the whole doctrine and system of the covenanted reformation. But it ought not to be overlooked, that as he had been habitually applying those doctrines to the existing immoralities of the British government, which he was daily exposing and impugning, he frequently neglected to make that allowance for the difference between it and the government of the United States, which a just discrimination demanded. He sometimes attacked the constitutions and laws of the American Republic, with all the severity which might have been legitimately applied in Great Britain, where the covenanted constitution had been completely subverted, but which was to a great

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degree inapplicable to the republican institutions of the land of his adoption.

The theory was excellent, and failed only in judicious and discreet application. The colonies of America were not, as some dreaming enthusiasts have maintained, included in the British covenants. They were not represented in the making of them. Of course, they did not, they could not, break them. They, of course, had not violated the fundamental charter. The civil institutions of the United States, no doubt, fell short, in regard to morality and religion, of what they ought to have had, and what, consequently, it must have been very desirable that they should have had. But must everything of a moral character be rejected on the score of deficiency alone? Then, we must reject all human institutions, for nothing human is free from imperfection! It is true; to identify seventy-five with one hundred would be an act of fatuity; but to refuse seventy per cent., because one cannot get the hundred, would evince something which, perhaps, is worse.

On these points similar views were entertained by Mr. King, who had some time before, as a member of Committee of the Scotch Presbytery, arrived in South Carolina. Mr. McKinney and he had a meeting in South Carolina, in which they transacted some ecclesiastical business, as a Committee of the Scottish Presbytery, Mr. McKinney acting as a corresponding member, thereby expressing, as he stated, his dissatisfaction with an organization in a committee form, subordinate to a Scottish court, at more than three thousand miles' distance. It was, however, understood that that form of organization was designed to be merely temporary, and should, with all convenient speed, be superseded by one of full Presbyterial powers. Another time and place

of meeting were agreed upon, but ere the time arrived, that worthy servant of Christ, the Rev. Mr. King, was removed by death, and had entered into his rest.

Meanwhile, Mr. McLeod was prosecuting his academical studies vigorously and successfully, in Union College, Schenectady. The president of that institution, at that time, was the Rev. Dr. John B. Smith, of the Presbyterian church. Dr. Smith was an excellent scholar, an eminent divine, and a devout Christian. He had been, previously to his appointment to the presidency of Union College, pastor of the 2d Presbyterian church, Pine street, Philadelphia. He was much attached to Mr. McLeod, and in his correspondence with several of his old parishioners in Philadelphia, made mention, in terms highly complimentary, of the general talents, metaphysical acumen, piety and industry of his respected pupil. A sense of obligation to improve the opportunity, and a laudable competition, stimulated into vigorous exercise, talents of the first order. While at college, he was a general favorite, and formed intimacies with many valuable associates, with numbers of whom, his friendship and correspondence terminated only with life. Among these we may mention Judges Thompson and Miller; Chief Justice Savage, and Doctors Linn and Romeyn. Often has he mentioned with delight, the sweet communion in science, literature and religion, enjoyed in college rooms and private walks, with those pious, noble and kindred spirits, Linn and Romeyn. Their friendship was indissoluble.

During Mr. McLeod's collegiate course, it was his custom to go out to Princetown to Walter Maxwell's, some seven or eight miles from Schenectady, on Saturday afternoon. There he spent the Sabbath, attending either on the ministry of the Rev. James McKinney, or on fellowship meetings with his

brethren, in prayer and Christian conference. Often have we heard Dr. McLeod dwell with peculiar emphasis on the hospitality and kindness, the cordial welcome and smile of genuine friendship, with which he was received by these excellent, unsophisticated Christians. After the close of the religious services of the day, whether in public worship or fellowship meetings on the Sabbath, Mr. McLeod spent the evening with the family where he lodged in interesting conversation, on such topics as were ever auxiliary to vital piety and experimental godliness. The hearts of these good people were indissolubly knit to Mr. McLeod in bonds of the purest affection. His was a soul capable of duly appreciating, and vividly enjoying the interesting though homely society of those excellent Christians. Andrew McMillan or Walter Maxwell would, on Monday morning, be up before daybreak, have the horses prepared, and the rude but safe and comfortable vehicle in readiness, to convey their guest to Schenectady, in due season for attending the duties of the college classes.

In composing this memoir we regret much that, so far as we have been able to ascertain, there remain no specimens of Mr. McLeod's composition, either in juvenile essays, or public declamations; whether preparatory to, or at the time of graduation. Destitute of any remains of his intellectual efforts during his adolescence and academical career, we have nothing to compare with the more matured effusions of his riper years. That there were manuscripts in existence which are now lost for ever, we have sufficient reason to believe. On inquiring of his son, and successor, the Rev. John N. McLeod, of New York, for documents of this description, it was found the Doctor, not long before his decease, had shut himself up in his study, and having culled out numerous

papers and manuscripts which he did not wish to survive him, or meet the public eye, committed them to the flames! Among these there were, no doubt, many of his juvenile productions, which, however interesting they might have appeared to others, and useful to his biographer, in aiding to a more finished development of certain traits of character, had, nevertheless, been in his own opinion, not deserving of preservation. His deliberate object in all his performances was to serve God and do good to mankind. Whatever he had in manuscript, which, in his opinion, might not be evidently calculated to effect this all-important end, he would not obtrude upon the world. He was a most rigorous critic on his own performances; and, doubtless suppressed much which many of his friends, impartial judges too, would have considered both pleasing and profitable.

After Mr. McLeod had received his well-earned collegiate honors, he betook himself formally to the study of Theology, under the direction of his friend and pastor, the Rev. Mr. McKinney. While the BIBLE, the book of GOD, was his grand text-book, which with much prayerful attention and diligence he studied and endeavored to understand, and on which he brought to bear all the resources of his powerful intellect; his principal systematic expounder, whom he read collaterally with the sacred text, was Francis Turretine. During his study of this profound divine, whose system of Theology stands still unsurpassed by the more modern productions, Mr. McLeod compendized the greater part of the *topics*, and thus possessed, as it were, a miniature view of the arguments *pro* and *con*, touching the grand doctrines of Biblical divinity.

About this time, in the fall of 1797, when the insurrectionary movements in Ireland—the origin of Mr. McKinney's

exile from his native land—had reached an alarming height, many, especially the more conspicuous of the Reformed Presbyterians, were under the necessity of selecting some one of these *three* consequences, some one of which must unavoidably result from their existing position. *First*, sin, by polluting their consciences in swearing an immoral oath of allegiance to a tyrannical government. *Second*, suffer, by being perhaps shot—on the instant—on the spot—or hanged without trial, at the discretion of a ruffian soldiery; or if trial was allowed, it was a mere mockery, under martial law, and in ninety-nine cases out of the hundred, resulted in condemnation. *Third*, To flee and exile themselves from the sepulchres of their fathers. Unwilling either to pollute their consciences, or become the victims of ruthless cruelty, they chose the last; exile from their dearly beloved country. In this state of things the Rev. Wm. Gibson, from Ballymena, county Antrim, Ireland, accompanied by Messrs. Black and Wylie, graduates of the University of Glasgow, were obliged to leave their native home; and, of course, directed their views to the United States, the land of liberty and the asylum of the oppressed from every clime. Messrs. Black and Wylie having completed their college education, and having devoted themselves to the service of God in the gospel of his Son, were now entering on special preparation for the sacred work. In the course of the ensuing winter, they had both obtained tutorships in the University of Pennsylvania, in the city of Philadelphia, where they were now located for a season. Here they were enabled to obtain competent subsistence; and could prosecute their theological studies, which they did under the occasional inspection of the Rev. Wm. Gibson. This gentleman officiated alternately, in equal periods of time, in New York and Philadelphia. The society

in Philadelphia was small and feeble, but very animated and nobly generous in contributing to the support of the gospel.

In the course of the spring, 1798, Rev. Mr. McKinney met Rev. Mr. Gibson in Philadelphia, and sensible that a mere committee of the Irish Presbytery was utterly inadequate to the existing exigencies of the church, in her present circumstances; and, besides, having no delegated authority from Ireland for such an organization; and, moreover, knowing that they had, from the church's Head, the key of government committed to them as well as that of doctrine; to meet these exigencies of the case, and on the footing of these principles, after much deliberation and due consultation with the elders in Philadelphia, it was finally resolved to organize themselves into a Presbyterial capacity; which resolution was immediately carried into effect.

At this meeting of Presbytery, Messrs. McLeod, Black and Wylie were formally recognized as students of theology, taken under the care of the court, and pieces of trial were assigned them, to be in readiness for the next meeting of Presbytery, in the month of August following, to be held in the city of New York.

Shortly after his arrival in Carolina, Mr. King, from the Scotch Presbytery, received under his care as student of divinity, Mr. Thomas Donelly, a young man who had received part of a collegiate education in the University of Glasgow, and had finished it at Dickinson College, Carlisle, with a view to the gospel ministry. The Scottish committee in South Carolina having become extinct, Mr. King standing now alone, had, as has been already mentioned, contemplated a meeting with Mr. McKinney. This meeting was to have been held in the District of Columbia. Mr. King having been arrested by death before the time

appointed for meeting, Mr. Donelly was ordered to continue the prosecution of his studies, and repair Northward at a convenient season, of which he should be duly notified, to exhibit specimens of trial for licensure. Agreeably to adjournment, Presbytery met in August, 1798, in the city of New York. Previously to this meeting, the sacrament of the Lord's supper was dispensed by Rev. Messrs. McKinney and Gibson, to a small society of Reformed Presbyterians in that city. The number was indeed small. Including the members of the same denomination present from Philadelphia and Coldenham, perhaps the whole did not amount to twenty—yet it was more than the number present at the *institution* of this eucharistic feast. It was on that occasion that Mr. McLeod first met Messrs. Black and Wylie. How anxiously expected was that interview, both by him and them! They had been, previously, mutually acquainted through the medium of Mr. McKinney. This, with many other considerations, greatly increased the interest of their meeting. They met. They conversed. They communed in the symbols of the body and blood of the Redeemer. They ate and drank into the same spirit. They became indissoluble friends through the unction of the Spirit of that Saviour, who is Himself a friend that sticketh closer than a brother. The intimacy then commenced always grew and ripened, and yielded the delightful fruits of fraternal, official and Christian inter-communion. It never experienced the scorching influence of jealousy, or the chilling blasts of distrust. It was no easy task to know McLeod without esteeming and loving him.

On the Tuesday after the sacrament, Messrs. McLeod, Black and Wylie were called upon by Presbytery to deliver, *vivâ voce*, the pieces of trial which had been formerly pre-

scribed to them. The meeting was held on a place then called "The Orchard." This was the country residence of Mr. John Agnew, merchant in New York, a most staunch, intelligent, and worthy Reformed Presbyterian. The candidates were heard; their pieces of trial were severally sustained, and others assigned to them. Mr. McLeod's masculine grasp of his subject; his arrangement; his manner of delivery; his self-possession, and the *tout ensemble*, could leave no doubt on the mind of any intelligent auditor, that he possessed talents of the first order.

After a few days spent in visiting the different families, then attached to the Church in that city, as well as in pleasurable and profitable excursions through the environs of New York, Mr. McLeod separated from his new friends and associates, and returned to Galway with Mr. McKinney, who had a temporary appointment in New York, to which he repaired. Messrs. Black and Wylie returned to Philadelphia, where the yellow fever was then raging with tremendous violence, reducing the city by flight of the inhabitants to the country, almost to a desolation. These two young men were obliged also to flee to the country, which in the benignity of Divine Providence, proved a healthful asylum to them and the other refugees from pestilence.

Let us now follow Mr. McLeod, after his return with Mr. McKinney to Galway. His devotedness to the service of God in the gospel of his Son, was remarkably evinced, during the whole course of his theological studies, preparatory for licensure. This was manifested by his life and conversation among those with whom he associated. But the strongest collateral proofs have just fallen under our eye, by becoming possessed of a short journal he made after his return to New York, where he delivered his first trial discourses in public.

This journal commences, August, 1798, and is complete until November 28th, 1799. That this is only an isolated fragment, detached from its antecedent and subsequent portions, there is the strongest reason to believe. Of this we are the more confident, because we had once a glance of a similar journal of the portion of time between the last above-mentioned date, and the time of his licensure. In this diary, the manner of commencing the day, its business, its progress, and its close, are regularly stated. The whole bears evidence, that it was never by him intended for the public eye. It would be an infraction on the right of the venerable dead, to transcribe the whole. Some few selections may be profitably made in perfect consistency with the author's religious delicacy. Mr. McLeod was never ostentatious of his religious experiences. He profited by them himself, and they qualified him in humility to benefit others, who were fearers of the Lord. But he was always averse to proclaiming them on the housetops. He was a modest Christian. He felt more of the power of godliness, than he felt himself willing to proclaim to the world, as his own experience. They lost nothing by this suppression. It was always faithfully developed to his audience in showing what the real saints of God did experience. Through this medium and in this manner, he told the true fearers of the Lord, what He had done for *his* soul.

In this journal, we have an account of his devotional exercises, and studies. The books he perused, an analysis of their contents, judicious observations on the matter contained in them, and appropriate reflections both on the authors studied, and the public occurrences of that eventful period. But take the following specimens transcribed from the journal itself. We select such portions as himself, in full con-

sistency with religious modesty, might have allowed to meet the public eye.

JOURNAL.

Monday, *August 20th*, 1798.—"Read third chapter of Genesis; and after the usual solemnities of the morning were over, committed a short comment upon it to paper. Read thirty pages in the first volume of Turretine's system of Divinity, and wrote an abstract of its contents. I then read through Lord Erskine's view of the causes and consequences of the present British and French wars, contained in seventy-seven octavo pages. This is indeed the workmanship of a master artist. That disinterestedness and virtuous boldness for which the author is universally admired, shines through every page. He traces the conduct of the British ministry, through all its intricate windings, and develops to the eye of candor, its infamy and deceit. With magnanimity he professes himself a whig, and with elegance and true eloquence, he justifies certain ministerial measures in Parliament. Without invective, without bitterness, he with manly modesty, calls upon his countrymen to assert their rights. With the accuracy and the dignity of a historian, he has predicted consequences which have since been verified. He makes a true discrimination between infidelity and whiggism, which the ignorant, the hypocritical, and the designing universally combine. This is a work which will be esteemed by an impartial posterity.

"I after this wrote a letter to Mr. Myers, of the German Flats, containing indirect remarks upon his politics. In the evening I heard a flying report of Bonaparte's safe arrival in Ireland. I rejoiced for a prospect of delivery to that injured people. Oppression seems to be drawing near its

grave. I, as usual, closed the day by secret and family prayer: for, though a single lodger now in the family of Mr. Ross, I take one-half of the day's family devotions, as the mouth of its members to God."

Friday, 24*th August*, 1798.—"I read thirty pages more of Turretine, and compendized them as usual; also twenty in Burke's letters to a member of the British Parliament. This great and eccentric orator, who, in the morning of his life, was the redoubted champion of public liberty; but, in the evening of his day became its venal and determined foe, burns with his own lustre to the very socket. His vehemence, his perspicuity, his pathetic eloquence, glow in every page. The beauty of his style, and the ardor of his soul, make us overlook the venality of his design. The magnitude of the subject, the truth of his premises, and the danger with which he threatens the country, almost force one to assent to the unjust conclusions which he draws. He advises to a powerful and vigorous exertion against the regicide republic, as the only possible means of salvation to Britain. The day was concluded as usual, by family and secret devotions."

Wednesday, 24*th October*, 1798.—"Read twenty-six pages of Thorburn's Vindication of Magistracy. Mr. Thorburn's style is not agreeable, but his work is abstract, argumentative, solid and accurate. As men make known their minds by looks and gestures, so does God His laws, by His works, His words, and the principles placed in the souls of men. Nevertheless, the Divine law is one, moral and natural. The moral goodness of any society on earth, must be determined by the conformity of its nature and ends, to the

dictates of the Divine law. The moral relations between rulers and ruled, and the essential duties arising therefrom, must depend upon the Divine law, which is universal and obligatory.

"His opponent, Mr. Thompson, asserts that the original radical power is in the body of the people, or body politic. That all qualifications of magistrates, and all constitutional regulations, proceed from the people alone. Mr. Thorburn affirms and demonstrates, that all power is from God. All authority bestowed on magistrates is, by Him, limited to the Divine law. All conventions of men are, in their acts, confined to its eternal dictates. Whatever contradicts the laws of Heaven is, by such contradiction, void. The power of society is derived and subordinate; not original and supreme. They have no right, by their laws, to infringe upon the laws of Heaven. Twenty pages further contain many philosophical remarks. The constitution of civil authority, as well as its institution, is divine, i. e. moral. Not, simply, as to rational agency or providential permission. In that sense, the association of robbers, and the government of thieves and devils in hell, are divine! But the essential ingredients of the constitution should be in agreeableness to the preceptive will of God. That the power of the magistrate should be warranted by the moral law, in respect to its nature, ends, subject, manner of acquisition, and the condition upon which it is held. Power is natural and moral. Natural consists in external force and strength, and is common to us with the brutes. Moral implies a legitimate title —right and warrant to act. Right is founded upon duty and obligation; and this, in an individual, extends to the thoughts, designs and actions, including the due disposal of his property. In a State or society, it extends to the estab-

lishment of order, rule and government. It is their duty, and they have a right to establish such laws as shall conduce to their safety and happiness, and such as shall be calculated to do justice and righteousness to both God and man. Conformably to this, it is their duty, and they have a right to choose one or more executors of their designs. The power with which persons thus elected are invested is, properly, authority. Power and authority, though confounded by his opponents, are really different. Power, is the state existing under the laws of rectitude; authority, is the just delegation of that power to one or more, who shall exercise it according to existing stipulations. *Cicero de Legibus*, lib. 3. "Potestas in populo; auctoritas in Senatu." Power is directly from God, deposited in the people: authority, mediately through the voice of the people. The former, *natural;* the latter, adventitious. In order to constitute moral power, moral capacity is necessary. In order to constitute authority, moral ability and just means of acquisition must be superadded: both are under the restrictions and limitations of the supreme moral governor. These funamentals he supports by the authority of Knox, Heineccius, Gordon, Harrington, Sydney, &c., &c.

"Compendized twenty-four pages of Turretine, finishing his eighth topic. Passed the evening at Mr. McKinney's. Closed as usual with self-dedication to God."

Thursday, 27*th December*, 1798.—"Read 100 pages 'Robertson's Proofs of Conspiracy.' The frivolities of Masonry are here laid open by a Freemason. Masonic associations were first confined to builders, who met for mutual help. In 1648, Mr. Ashmade was admitted into a lodge at Warrington, as the first instance of a Freemason.

Immediately afterwards, the royalists and Jesuits constituted these private meetings, nurseries of support to the house of Stuart. The symbols of the Master's degree are manifest allusions to the suppression of democracy and the resurrection of royalty at the Restoration. Charles the Second was a Freemason. Shortly thereafter Masonry was introduced into the Continent, in order to support the sinking interest of the Pretender. But the lodges were soon converted to seminaries of infidelity. I spent the evening in society at Mr. Shearer's."

Tuesday, 1*st January*, 1799.—"With fearful and solemn steps I this morning attempted to take a retrospective view of the elapsed year. Many acts of impiety and folly have tarnished the lustre of moral beauty with which I have been endeavoring to clothe my conduct. This calls for lamentation and repentance. The journey which I performed, however, was often rendered agreeable by signal manifestations of Divine protection, sometimes discovered through the medium of kind friends, and often by the immediate consolations of the church's Comforter. This admonishes to a strong hope and permanent confidence in God."

Friday, 4*th January*, 1799.—"This day I commenced my regular course of study. I read a chapter in the Greek Testament, and compendized thirty-three pages of Turretine. *De officiis Mediatoris.* I also devoted some part of the time to committing my discourse on Romans v. 1. to memory. This I find an extremely arduous task. I amused myself in the afternoon with 'Zimmerman's Solitude.' A desultory work, which, without system, without order,

charms the heart, exalts the soul to God, and enlarges the mind with bold conceptions."

Sabbath, *6th January*, 1799.—"Spent at Society at Mr. McKinney's. The question discussed was suggested by Psalm ii. 11. 'Rejoice with trembling.' Mr. King showed the reasonableness of the injunction. I explained the nature of the exercise, and added three reasons to enforce its propriety. 1. The nature of God. 2. The nature of a Christian, and 3. The general appearance of Providence."

Thursday, 31*st January*, 1799.—"This morning I experienced more than usual comfort and enlargement in discharging the exercises of religious worship. My Presbyterial trials and the subsequent steps to be taken, bore upon my mind with unusual solemnity; but with serene joy. After this I perused fifty-six pages of Butler's Analogy; devoted some time to the Hebrew grammar; committed to memory five pages more of my trial lecture; reviewed 130 pages of Nicholson's Philosophy, and perused the Albany Register and Gazette of the 28th inst.

Monday, *February* 11*th*, 1799.—Took a private sleigh to Albany, whence upon Tuesday afternoon I set out for New York in the mail stage. After riding early and late in cold, disagreeable weather, and with bad roads, and often very bad carriages, I arrived at New York Friday afternoon, being the 15th February, 1799. The time between this and the 21st, the day appointed for the Presbyterial meeting, I designed to employ in reviewing my discourses. Monday, 18th, when preparing to review my discourses, I found that they were lost. Every attempt to find the manuscript

proved abortive. My agitation of mind was, upon this occasion, great—so great that I could not think even upon the subject of my exercises. I was also very much chagrined at the loss of a compend I had formed of the two first volumes of Turretine's Theology. Tuesday, letters bring information that the candidates there cannot come forward to the Presbytery, owing to their situation as tutors in the University. Upon this it was thought expedient to adjourn the meeting to Philadelphia, lest by impeding their progress the church should suffer."

Wednesday, *February* 19*th*, 1799, 10 *o'clock*, *A.M.*—"Mr. McKinney opened the Presbytery with an animated and solid discourse upon Revelation, v. 14, first clause. "And the four beasts said Amen." When expatiating on the severely agitated state of the world, he showed how the church was necessarily involved in civil commotions; and the duty of her children. The concise mode of his expressions, the energetic solemnity of his thoughts, and the feeling but dignified appearance of his countenance, commanded the attention, and arrested the passions of every auditor. He concluded. I felt much agitated upon rising immediately after him. Every eye of a full house was fixed upon me. They expected much; I knew they would be disappointed. My thoughts were gone—my eyes were fixed—my motions suspended—a single gesture I could not command. I became confused, but still went on. I frequently knew not what I said; it might have been nonsense, but I was not conscious. My connections were neglected. I, however, delivered my lecture, in its mangled form, without stopping. I read a few lines of a psalm; while they sung, I retired—I walked in another room—I recovered myself,

and became composed. Having returned, I offered a short supplication to the throne above, and proceeded with my trial sermon. I now could look my audience in the face. I understood my subject. I felt its importance, and communicated it to my auditors with ardor and energy. Still, I felt disconcerted when, involuntarily as it were, I added to my words an expressive gesture. Both my exercises were, however, sustained by the Presbytery."

THURSDAY, 21*st*, 1 *o'clock*, *P.M.*—"I sailed in company with Mr. McKinney and twelve other passengers, from New York, in the packet for Amboy. The wind was strong and fair, but the day cold and wet. We landed at Amboy at a quarter of an hour before four o'clock. At seven o'clock, P.M., on the following day, we arrived in Bordentown—intending to sail down the Delaware next morning. The weather was exceedingly cold; and though we put our baggage on board the packet in the evening, the following morning the river was frozen over, strong enough to bear a traveller on the ice. Next morning we arrived in Philadelphia. The republican simplicity in which this city is constructed, gives to posterity a lively representation of the sage, its founder. On Tuesday, 26th, Mr. Gibson having arrived, the Presbytery was constituted. The candidates, Messrs. Wylie and Black, gave in their trials, and the plans of the ensuing season were settled."

GALWAY, *Sabbath*, *April* 14*th*, 1799.—"This morning my spirits were unusually solemn, but the solemnity was not painful. The day was spent in society-fellowship. While at prayer, I was led particularly to a sight and sense of sin.

Thoughtfulness was the characteristic of my mind. I retired to the fields. God gave my soul a comfortable visit. For weeks past my frame was cold. I had neglected the spirit of secret prayer, though not its form. I covenanted with God. He wrote a sense of pardon on my heart. I sung with delectation the 103d psalm. Depending upon the strength of Christ's grace, I determined not to neglect my studies or my duties for any earthly pleasure, however innocent it might be in itself. I laid me down in peace, and meditated upon Jesus in the night watches—when I mused, the fire burned. There is a reality in religion; my soul feels it. He that believeth hath the witness within himself. Every experienced saint has an immediate revelation from God."

Monday, *April 15th.*—"I rose early. The atmosphere was serene. No cloud made its appearance. The silver sky had just received its golden tint from the rising sun. The snow was hard and smooth. The warbling of the feathery songsters was heard for the first. Their soothing notes came floating over with the silent breeze. I had not proceeded far in my morning ramble, when the sun was emancipated. The snow sparkled under my feet like diamonds. The music of the grove became more sweet and audible. The sheep bleating for their lambs, ran wherever they could perceive a spot of earth, free from snow, where the tender grass discovered its green blades, in beautiful contrast with the surrounding snow. I felt a self-reproaching pang. All nature praised its God; but I was silent. This reproach was pleasurable. I embraced God in the arms of my faith. I joined the creatures in praising Him. I found comfort."

Tuesday, 16*th April*.—"Mild weather—neither clear nor cloudy, but warm and growing. Like a desponding heart which has some glimmerings of hope—like a soothing, pleasurable melancholy—it disposes my heart to feel these very emotions. I am resigned in a joyful, sorrowful frame to God—a frame which is indeed a composition of contradictions. But I seek not to exchange it."

Wednesday, *May* 1*st*, 1799.—"The annual commencement of Union College returned. Fourteen were admitted to the degree of Bachelor in Arts. Judge Benson had a Doctorate of Laws conferred upon him. At even I delivered my address to the Philomathean Society, in the presence of a numerous and respectable body of honorary, as well as attending members. The Adelphi Society were also present."

Friday, 10*th May*.—"This is the first day that can be called a fine summer day. The morning was beautiful. A light fog gently floating about the air, and the sunbeams painting a thousand colors upon the distant landscape by its delicate pencil. Soon the clouds began to drop refreshing showers, warm and fructifying. I wrote a part of my exercise in English—wrote to Mr. Wylie an answer to his long and interesting letter received the first of May."

Wednesday, 22*d*.—"I understood Mr. Gibson had requested a meeting of Presbytery at the Wallkill, with an intention to finish the trials of the candidates immediately. Being thus taken unexpectedly, I went off to Schenectady, in order to provide myself with sources for the extraction of materials of a history of the Reformation. Dr. Romeyn gave me Spanheim and Hornius, two Latin Ecclesiastical

Histories. I got Mosheim from the college library. I was favored with letters from my worthy and affectionate sisters."

Saturday, 25*th*.—"Finished my discourse for trials, and in the evening rode up to Mr. Montieth's, in Broadalban. The town beautiful and level. The inhabitants are principally Highlanders, honest, religious, industrious; all sound republicans. Mr. McKinney preached here on the Sabbath, a discourse peculiarly adapted to make a favorable impression on the minds of the people. His exercise on the Psalm, his lecture, and his afternoon sermon, were all plain, argumentative, and pathetic."

Friday, 21*st June, at Mr. Beattie's, Wallkill*.—"Messrs. Donelly, Wylie, Black and myself read our Latin treatises before the Presbytery. This took up about three hours. At half-past eleven Mr. Wylie delivered his exercise and addition. Mr. Black also his. The Presbytery adjourned for dinner. After constituting I delivered my exercise. Though very ill committed, I went through with presence of mind. Mr. Donelly delivered a lecture. The same evening Messrs. Wylie and Black delivered their popular discourses. Next day Mr. Donelly delivered a discourse on the ecclesiastical history of the Fourteenth Century, and I preached my popular sermon."

We present one other extract only. It is the scene of the licensure; and by one of the parties.

Monday, *June 24th*, 1799.—"Although I had only the afternoon of Saturday, and an hour on Monday to commit to memory my ecclesiastical history, I nevertheless delivered

it *extempore* without great emotions. Messrs. Wylie and Black did likewise. Mr. Donelly preached a popular sermon. The Court sustained them all and adjourned for dinner. Afternoon, all the candidates were examined on Latin, Greek, Hebrew, Rhetoric, Logic, Metaphysics, Moral Philosophy and Divinity; on practical religion, and our views of the Ministry. We were then requested to withdraw. After our return, Mr. McKinney, as appointed by the Court, addressed us in a warm, animated, and solemn manner. He opened the nature, and important designs of the ministry, and pronounced us all licensed to preach the everlasting Gospel to the Presbytery's connections, and all others to whom we might be, in Providence, commissioned. Thus was the arduous task imposed on the Presbytery and candidates brought to a termination. Sixteen discourses were delivered, and an examination made on the whole circle of science, Natural Philosophy only excepted. I now found myself in a solemn, impressive and awful situation. The guilt of my former sins staring me in the face. Still I was extremely comforted by the unexpected aid I received to finish my trials and examination. God be praised!"

Frequent reference is made in this journal to the fellowship meetings, or praying societies, on which Mr. McLeod so carefully attended. At a subsequent period of his life, when he had taken his place among the most distinguished in the land for theological acquirements, the question was asked him—"Dr. McLeod, where did you study theology?" "In the Societies," was the answer.

Such are a few specimens of the materials of this interesting journal. It furnishes ample evidence of a mind highly

discriminative and analytic; as well as a degree of industry and application rarely accompanying superior abilities. By a continuance, for a considerable period, until the time of licensure, this course of mental improvement, his stock of science and literature, particularly in Metaphysics, Ethics, Natural Jurisprudence, and Theology, became very considerable.

It has been already mentioned, that delivering pieces of trial before the Presbytery in New York, August, 1798, while Mr. McLeod returned to Galway with Rev. Mr. McKinney, Messrs. Black and Wylie returned to Philadelphia, whence they fled to the country from the prevailing epidemic which then raged in that city.

In the course of the winter of '98 and '99, the Presbytery met in Philadelphia. Mr. McLeod accompanied Mr. McKinney from the North, where he had delivered the piece of trial assigned him at a former meeting. Messrs. Black and Wylie now delivered theirs; and final pieces for licensure were assigned to these three young men, which they were to be ready to deliver in June following. These were delivered on June 24th same year, 1799, in Coldenham, Orange county, State of New York, at the house of Mr. Robert Beattie, a noble minded, generous, open-hearted Christian, whose house for many years was the rendezvous of the Reformed Presbyterians in that vicinity. The kindness, the care, the unwearied attention, and cordial hospitality of this excellent old gentleman and worthy family merit to be transmitted, with honorable mention, to posterity.

"Gaius, mine host, and his family, salute."

Mr. Thomas Donelly already mentioned, by direction of

Court, appeared at Coldenham, in conjunction with Messrs. McLeod, Black and Wylie. All their trials for licensure were sustained. And the Presbytery, after solemn prayer to Almighty God for His blessing, did license John Black, Thomas Donelly, Alexander McLeod, and Samuel Brown Wylie, to preach the everlasting gospel; as is seen by Mr. McLeod's journal.

CHAPTER IV.

1800.

Until his Ordination.

This was to these four young men, indeed, a new epoch in their lives, and most solemn in its character. It is hoped and believed, that they felt the awful responsibility connected with this still wider field than what they formerly occupied, of exhibiting specimens of trial on a more public theatre, which might soon decide on their qualifications for investiture with the sacred office of the holy ministry. They were sensible of their own utter incompetency, but that their sufficiency was in Christ. They knew that they had received no part of the ministerial office, which is one and indivisible, but that they had only been allowed, under competent judges, under whose inspection they had voluntarily placed themselves, to change the scene of operations, and still remain on trials before the people, whose calls upon them to labor among them would intimate their approbation. Every man has a natural right to exercise the gifts and talents which God has bestowed upon him. But he is not likely always to be the most impartial judge of the measure of his own qualifications. The dictates of common sense will put this decision into the hands of another. And who can be supposed more competent, in this first instance, to decide on the

subject, than an Ecclesiastical Court, and the community which may wish to appropriate his services. Thus, it will be seen, that licensure confers no official authority, imparts no part of the gospel ministry. The probationer can, legitimately, exercise no ministerial functions.

At this period, the Reformed Presbyterian Church was in a very scattered condition. The societies and individuals, forming the nuclei of future congregations, were located principally in the States of Vermont, New York, Pennsylvania and South Carolina. These were, of course, to be visited and watered, as ability and opportunity might serve. Mr. Donelly was remanded to the South, Mr. Black to the middle and Western parts of Pennsylvania, to Conococheague Valley, and Pittsburg with its vicinity. Mr. McLeod, to the Southern parts of New York State, and the city of New York. Mr. Wylie was ordered to the cities of Philadelphia and Baltimore.

The public laborers in our vineyard, now consisted of Messrs. McKinney and Gibson, ministers; and four licentiates, Messrs. McLeod, Black, Donelly and Wylie. Pastoral settlements and congregational organizations were now loudly called for. At a meeting of Presbytery, in the spring of 1800, it was decreed that a commission should be appointed to meet those exigencies. Reverend James McKinney, and one of the licentiates to be ordained for that special purpose, were fixed upon as the commissioners.

Pursuant to these resolutions, in the following spring, Mr. Wylie was ordered to repair to Ryegate, Caledonia county, Vermont, to be set apart to the office of the holy ministry. At this meeting Messrs. Black and McLeod also attended, and received new appointments. Mr. Wylie was ordained to the ministerial office, on June 25th, 1800, in the meeting-

house of Ryegate, where Mr. Gibson officiated as the pastor. This was the first ordination of a Reformed Presbyterian minister which ever occurred in the United States of America.

In the fall of 1800, a call was made on Mr. McLeod to the pastoral charge of the united congregations of the city of New York, and Coldenham, in Orange county, in the same State. Mr. McLeod demurred, on the plea that there were slaveholders among the subscribers to the call. He urged this fact as reason for rejecting the call. The Presbytery now having this subject regularly brought before them, determined at once to purge our section of the church of the great evil of slavery. They enacted that no slaveholder should be allowed the communion of the church. Thus, at Mr. McLeod's suggestion, the subject was acted upon, even before he became a member of Presbytery, and this inhuman and demoralizing practice was purged from our connection. It is true, it only required to be mentioned, and be regularly brought before the Court. There was no dissenting voice in condemning the nefarious traffic in human flesh. From that period forward, none either practising or abetting slavery in any shape, has been found on the records of our ecclesiastical connection.

The mission then proceeded from Coldenham, in pursuance of the objects of their appointment, on their way to Carolina, as the furthest point of their destination. They crossed the country to Harrisburg, and visited Conococheague Valley; thence to Pittsburg, were a joint call on Messrs. Black and Wylie was made out, to take the pastoral charge of a congregation extending over a range of country more than one hundred miles square. Mr. Wylie was allowed by the committee, to decline giving

a final answer to this call, until his return from Carolina. Mr. Black accepted, and was ordained and installed as the pastor of the Reformed Presbyterian congregation of Pittsburg, and all the other adherent societies, in the State of Pennsylvania, beyond the Alleghany Mountains. The ordination took place in Pittsburg, in the Court-house, in presence of a crowded audience.

The committee then proceeded on their way to Kentucky, which they were instructed to visit on their route. After a very perilous descent of the Ohio, in company with the Reverend David Hume, late from Scotland, of the Associate Church; and the Reverend Mr. Craig, of the Associate Reformed Church, and two other gentlemen whose names are now forgotten; lumbered up with six horses, in a flat-bottomed boat, the river too high to divide ahead the islands, after various detentions and imminent hazards, in the good Providence of God, they arrived in safety at Maysville, Kentucky. After spending a month in the neighborhood of Washington, near the Blue Licks, and also at Lexington, with a number of excellent and intelligent brethren, they prepared to cross over the middle of the State, to Tennessee. Before leaving Kentucky, it would be unpardonable to omit mentioning the kind and hospitable reception met with at the house of John Finney, near Washington, where the mission lodged, preached and baptized. With great pleasure we mention David Mitchell, an Israelite indeed, whose pious wife and amiable daughter adorned the doctrine of God their Saviour. Neither should Aaron Wilson be forgotten, an excellent and intelligent man, of Elkridge, not far from Lexington. His house was the seat of hospitality. There are many more too numerous to mention.

Thence the mission journeyed South, by the Peach Orch-

ard, though at that period, a desolate wilderness, and having swam, at the hazard of their lives, some rivers, and forded others, as Powels, Clinch, and Holstein, they reached the Swanano settlement. In calling accidentally at a farm-house, they found themselves in the habitation of a Mr. Quin, a Covenanter, with whom they passed the Sabbath, preached, and baptized some children. Thence they pushed forward until they reached the settlement in Rocky Creek, Chester district, South Carolina, where they were kind ly received, and hospitably entertained.

The congregation here had been, for some time, without a pastor; and, as of course, references for sessional action might be expected, they were not wanting. After examinations, ministerial visitations, and numerous meetings of Presbytery and session, a joint call was made on Messrs. Donelly and Wylie, to become co-pastors of the congregation. Here, again, Mr. Wylie had leave from the committee to postpone, for the present, any determination respecting this call, until the services of the mission should be closed. Mr. Donelly accepted, and was ordained and installed accordingly. Previously, however, to the dispensation of the sacrament of the Lord's Supper, which was celebrated after Mr. Donelly's ordination, the committee stated the decision of Presbytery at the last meeting in Coldenham, respecting slaveholders, declaring that such must either immediately emancipate their slaves, or be refused admission to the Lord's table. The committee were no less surprised than delighted, to find with what alacrity those concerned came forward and complied with the decree of Presbytery. In one day, it is believed, that in the small community of the Reformed Presbyterian Church in South Carolina, not less than three thousand guineas were sacri-

ficed on the altar of principle. The people promptly cleansed their hands from the pollution of the accursed thing. So far as is recollected, only one man, who had been a member of the church, absolutely refused to emancipate his negroes. His name is forgotten; but his location was beyond the line of the State, in North Carolina. A nobler, more generous and magnanimous people, than these South Carolinians, are seldom met with in any community. To name the McMillans, the Kells, the Coopers, the Orrs, the Neils, &c., would be invidious, unless *all*, *all* were named. We must, therefore, refrain.

The committee returned from Carolina towards the beginning of the following summer, and met the Presbytery at Coldenham, Orange county, State of New York, and reported to the Court the manner in which they had executed the trust committed to them. All was unanimously approved.

Mr. McLeod was now satisfied on the subject of his former difficulties, respecting his acceptance of the call made upon him by the Wallkillians. Slavery, in the Reformed Presbyterian Church, had been annihilated. However, to remove every shadow of objection, a new, unanimous call was made on him, which he now accepted, and was ordained in Coldenham meeting-house, and installed to the charge of the united congregations of New York and Wallkill. At this same meeting of Presbytery, Mr. Wylie declined the acceptance of both the calls made on him, from Pittsburg congregation and from Carolina. The rejection of the Carolina call, on the part of Mr. Wylie, left open a field of special usefulness for a strong man and active laborer in the vineyard of the Lord. There had arisen some difficulties between the Rev. James McKinney and his con-

gregations in Galway and Duanesburgh, which tended to diminish his usefulness in that region. The Carolinians were eager to obtain the settlement of Mr. McKinney among them. They were officially advised of Mr. Wylie having declined the acceptance of their call on him. With all convenient speed, therefore, they invited Mr. McKinney to labor among them as their pastor. A call was forwarded to Presbytery, and was accepted by that gentleman, who forthwith prepared to remove to that portion of the vineyard.

CHAPTER V.

1806.

From Mr. McLeod's Ordination until the Exhibition of the Testimony.

Previously to Mr. McLeod's ordination, he had asked and obtained leave of Presbytery that, after this event should take place, he might be allowed time to visit some near relatives in Canada. This visit occupied several months, at the expiration of which he returned, and addressed himself with zeal and energy to the discharge of his official duties, public and parochial. He was, indeed, "instant in season and out of season," in feeding the sheep of his master. In all his public exhibitions, the language was extemporaneous. It is believed that after his licensure, he never wrote out and committed to memory one discourse before preaching it; and reading sermons in the pulpit was never tolerated in the church to which he belonged. He always selected his text with appropriate reference to the occasion. His vigorous and discriminating intellect seized the leading idea of the text or passage, and soon recognized the various bearings of its subordinate ramifications. His investigations were often profound; yet, being so thoroughly understood by himself, he could express them in a style and phraseology perfectly intelligible to the most ordinary capacity. His manner of discussing even abstruse subjects,

thus rendered them "milk to babes," as well as "strong meat to those of full age, who, by reason of use, had their senses exercised to discern both good and evil."

During the visit of the Presbytery's mission to South Carolina, Mr. McLeod had been employed in supplying the congregations and societies of our connection from Saratoga to Baltimore: and wherever he preached, his services were highly acceptable, as well to many of the pious and intelligent of other denominations, as to those of his own ecclesiastical communion. When he was settled in his pastoral charge, and had an opportunity afforded of cultivating closer intimacy with the great and the good in other communities, then the resources of his powerful mind developed themselves, and commanded the respect of all who knew him. The locality of New York furnished, at that time, an admirable field for the development of intellectual worth. In this commodity, that city was inferior to none in the United States. It contained a galaxy of theological characters, surpassed in literary and scientific talent by no other locality in the New World. Mr. McLeod was soon known and appreciated by a Rogers, a Livingston, a McKnight, a Miller, a Mason, an Abeel, gentlemen and divines, who, for talent, literature, and polished integrity, would stand a comparison with any others on the continent. With all these, Mr. McLeod soon became a favorite. He enjoyed their confidence.

In less than two years after licensure, all the four young men already mentioned, were ordained to the office of the holy ministry, and had fixed pastoral charges. Mr. Wylie had been appointed to the pastoral charge of the united societies of Philadelphia and Baltimore,—places then so unpromising, that with no small difficulty, he was induced

to consent to a settlement among them. To this, however, he at last acceded for two years, to commence after his return from Europe, whither he had been delegated as a commissioner to the sister judicatories in Scotland and Ireland, to negotiate for ministerial aid, after having obtained of them a formal recognition of our ecclesiastical standing.

The scattered condition of the members of the Reformed Presbyterian Church, dispersed as they were, over the vast extent of the American Union, rendered even a very limited and partial administration of ordinances a very difficult matter. To travel a thousand miles in one season, was counted but a trifle. Nay, some of their journals can show four, or even five thousand miles, and more, in the course of one year. But they regarded it not. They had the happiness of seeing the pleasure of the Lord prospering in the hands of Messiah through their instrumentality. What could they desire more? Only a greater increase of success.

After their ordination and settlement, the care of numerous vacancies, which they were still bound to visit, and supply as well as they could with public ordinances, was added to the care of a specific charge, of which they had undertaken the oversight. Ministerial aid was indispensably necessary. They could not wait for a home supply, if assistance could be obtained more speedily from abroad. To their brethren in the British Isles, the Presbytery turned their attention. Widely dispersed over these United States, the extremes of their societies were more than fifteen hundred miles apart. For the more convenient and efficient exercise of ecclesiastical authority in the churches under their care, they found it necessary to subdivide the Presbytery into different committees, authorized respectively to exercise church power within certain specified limits. These

they designated the Northern, Middle, and Southern Committees. The jurisdiction of the Northern Committee extended from the boundary line between the United States and Great Britain, on the North, to the Southern boundary of the State of New York, on the South. The authority of the Middle Committee reached from the Northern boundary of Pennsylvania, and New Jersey, on the North, to the Southern boundary of Virginia, and Kentucky, on the South. The Southern Committee embraced, under its jurisdiction, thence to the Southern limits of the United States. This arrangement not only rendered the exercise of discipline more easy and convenient, but also prepared the way for the erection of Presbyteries, of which these were the nuclei, under the inspection of one common judicatory, or synod, so soon as increase of numbers and other circumstances should render such an organization eligible. The transactions of these committees were of course reviewed by Presbytery, at its annual meetings. These committees consisted severally of Messrs. Gibson, and McLeod, in the North, Messrs. Black and Wylie, in the Middle region; and Messrs. McKinney and Donelly, in the South, in conjunction with the ruling elders.

Agreeably to Presbyterial appointment, Mr. Wylie sailed for Europe, in the fall of 1802. He was instructed to give an account, to the Reformed Presbyteries in Scotland and Ireland, of the constitution of the Reformed Presbytery in America—to consult with them about a plan of ecclesiastical intercommunion—and to solicit ministerial aid for the American churches under their care. Mr. Wylie, the commissioner from America, was received with great cordiality both by the Scottish and Irish judicatories; was invited to preach in their pulpits; was treated with the kindest hospitality on

the part of the people; and took leave of them with feelings deeply impressed with a sense of their personal kindness to himself, and of their hearty good will to the interest and success of Reformation Principles in this Western world.

After more than a year's absence, Mr. Wylie returned to the United States, in the end of October, 1803. All the objects of the mission, as far as practicable, were obtained. The constitution of the Reformed Presbyterian Church, in these United States, was fully recognized by the sister judicatories; a friendly correspondence established and commenced between the three Presbyteries; and encouragement also given of affording ministerial aid so soon as it should be in their power. This was become still more necessary, by the removal of the Rev. James McKinney, by death, from his charge in Chester District, South Carolina, to which he had but recently been translated from the congregation in New York. He departed this life in the autumn of 1802. The Southern Committee thus became dissolved. Mr. Donelly was the only minister belonging to the Reformed Presbyterian Church in those parts. Whatever business occurred to which the session was inadequate, had to be referred immediately to Presbytery.

The church began now to be cheered with the prospect of some domestic aid, having waited long for assistance from abroad. Mr. Matthew Williams, formerly of the Associate Reformed Church, educated in Canonsburgh, after a series of trials, was in September, 1804, licensed to preach the everlasting gospel. Mr. James Wilson, a graduate of Jefferson College, was, after a course of theological studies, under the inspection of Mr. McLeod, put under trials for licensure. The want of laborers in the vineyard was very sensibly felt. Double the number of workmen would not

have been sufficient to supply the demands from various quarters.

While the church was thus increasing in numbers, and externally prospering, beyond the most sanguine expectations of her friends, her ordained functionaries were, since the death of the Rev. James McKinney, only five in all. Their labor was severe and incessant, in meeting the exigencies of the church in the supplying of vacancies. Besides his proportionate share in these supplies, meanwhile, Mr. McLean was indefatigable in his studies, and in the discharge of the duties of public teaching and parochial visitation. He was particularly careful, in his public exhibitions, to address the affections and the hearts of his people, through the medium of the understanding. He made them acquainted with duty, and then, most pathetically interested their feelings, and excited them to action.

The practice of slavery had been, as already mentioned, abolished in the Reformed Presbyterian Church. That the hearts, the affections, and the active sympathies of his parishioners, might be effectually enlisted in the use of every legitimate means for the complete emancipation of the oppressed African, in the year 1802, Mr. McLeod prepared, preached, and published a sermon on this subject, the title of which is

"NEGRO SLAVERY UNJUSTIFIABLE."

In the advertisement prefixed to the printed copy, he refers to and explains the circumstances of the call made upon him, in Coldenham, Orange County, State of New York, which was subscribed by some who held slaves. It is true, they held human beings in bondage no longer. They had nobly sacrificed worldly emolument on the altar of principle,

and preferred the enjoyment of spiritual privileges, to the retention of the accursed thing. But he would wish them to be not only sentimental, but judicious and intelligent Christians.

His text is from Exodus xxi. 16: "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." This is the first printed offspring of his masterly pen. It is true, the style and phraseology, have a few vestiges of the author's juvenescence; but many characteristics of powerful discrimination and cogent deduction exist.

The doctrinal proposition deduced from the text is:

"*The practice of buying, holding, or selling our unoffending fellow-creatures, as slaves, is immoral.*"

In the method of discourse which he adopts, he proposes to *confirm the doctrine of the proposition—to answer objections to it—and then, make some improvement of it.*

He proves his proposition by showing that the practice of slavery is inconsistent with the rights of man—That the opposite principle would be gross absurdity—That slavery is opposed to the general tenor of the Sacred Scriptures—That it is a manifest violation of four precepts of the Decalogue—That it is inconsistent with the benevolent spirit which is produced and cherished by the gospel of free grace—and lastly from its pernicious consequences.

These arguments confirmatory of the proposition are advanced, and urged with great strength and cogency.

He then proceeds to state objections, which had been, or might be, made to the doctrine of the text.

The *first* objection is supposed natural inferiority. *Second*, That the negroes are a different race. *Third*, That they are the descendants of Ham, and under the curse. *Fourth*,

That God permitted the ancient Israelites to hold their fellow-creatures in servitude. *Fifth*, That slavery was tolerated by the Roman laws in the primitive ages of Christianity. *Sixth*, That it is not condemned by Christ and his apostles; and *Seventh*, That the evil exists, and how can we get rid of it? We are under a political necessity of keeping slaves!

All these objections are most ably and satisfactorily answered. If there be anything defective, perhaps it may respect the toleration of slavery in the Roman Empire, and among the primitive Christians, which may not have been followed up with sufficient minuteness. Some Christians, indeed, still think it very hard, that those in bonds, though unjustly deprived of their liberty and subjected to the will of another who has no moral right to detain them, should, notwithstanding, be commanded, not only to serve heathen masters, but also professed Christians. The sin of the latter must be aggravated by the very fact that they are Christians. In Colossians, iii. 22–23; the command runs:—"Servants, obey in all things your masters, according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men." This text, with some others of the same stamp, seems hard to many Christians. This subject will be more fully investigated in the course of this memoir; in the meantime suffice it to say, that the reason of this single-hearted obedience is not founded on the justice of the master's claim, for the "men-stealers" are, 1 Tim. i. 9–10, ranked among "murderers of fathers, murderers of mothers," &c.

But two good reasons are forthcoming for this "single-heartedness." First, this is opposed to hypocrisy and deception of every kind. No necessity will justify deceit; *ergo*, whatever ye do, do it as in the sight of God. A second reason

is assigned in 1 Tim. vi. 1:—"That the name of God and his doctrine be not blasphemed." This is indeed an admirable reason, and we can scarcely conceive any which could more strikingly exhibit the extremely sensitive delicacy of evangelical morality. No right exists on the part of the master who claims the service; no obligation on the part of the slave arising from any legitimate contract; but the friends of Christ, the votaries of evangelical purity, are required, by the gospel of the Son of God, to wave their claims, forego their rights, sacrifice, for the time, liberty—most dear to man of all human enjoyments—for the honor of the name of God and his gospel. "That the name of God and the gospel be not blamed." How soothing the consolation to the poor Christian slave. "He is Christ's freeman."

In the year 1803, Mr. McLeod delivered, and at the urgent solicitation of his congregation, published another sermon, entitled,

"MESSIAH, GOVERNOR OF THE NATIONS OF THE EARTH."

The occasion inducing him to publish this discourse, will be best stated in his own words, as contained in the advertisement prefixed.

"A theoretical investigation of the system of revealed religion is of importance to settle the faith, and direct the practice of Christians.

"Sensible of this, the author of this discourse, since his connection with his present pastoral charge in New York commenced, has been in the habit of devoting the evenings of the Lord's day, to discussions of the leading subjects of Divinity, in what appeared to him to be the most regular order.

"In the prosecution of this system, he has delivered to the

church in Chambers Street, four discourses upon the Mediatory Kingdom of our Lord and Saviour Jesus Christ. Of these, the one now offered to the public was the third. Those under his pastoral care have requested him to publish it, and with their request he thought it his duty to comply. If it shall prove the means of establishing their confidence in the Saviour, and increasing their diligence in advancing his kingdom, he shall have cause to rejoice; yea, and he will rejoice."

The text selected by Mr. McLeod, as the foundation of this excellent discourse, is found in Rev. i, 5:—"Jesus Christ, the Prince of the kings of the earth."

From these words Mr. McLeod deduces the following truth, which he proposes for discussion.

"Christ as Mediator, rules over all the nations of the earth."

This doctrine he confirms by the following arguments:—There is a moral fitness in the mediatorial person, to be the governor among the nations. It is necessary that Messiah should rule the nations, because, otherwise the mediatorial office would be inadequate and imperfect. This is argued from the promises of God to the Son. From direct evidence in the sacred volume, that a commission has been actually put into the hands of the Mediator, authorizing Him to rule the nations of the earth. That Christ himself affirms in positive terms, that he is in possession of authority to rule the nations—several additional evidences are adduced to attest the truth of the doctrine, such as the Holy Spirit; faithful ministers, the whole body of the church, the angels of light, with all creatures; all, all proclaim this truth—the Mediator rules the nations of the earth.

Mr. McLeod next proceeds to set before his readers the

principal acts of the Mediator's administration, viz.: The Mediator executes the divine purposes respecting the nations. He opens the door among the nations for the introduction of his gospel. He calls their subjects into his kingdom of special grace. In his administration of the government of the nations, Messiah issues orders to earthly rulers, descriptive of the manner in which they are to behave towards his church. This King of nations overrules the disobedience of governors and governments, and renders them all subservient to his own glory, and his church's good. And, finally, in the administration of his government, Jesus Christ punishes the governors of the earth for the neglect of their duty.

The author then proceeds to answer *six* different objections, which had been, or might be, made to the doctrine of the text. These objections occupy too much space for this abstract. The reader is referred to the discourse itself, which will amply reward its perusal.

Having discussed these objections, as we think, in a very masterly manner, Mr. McLeod proceeds to suggest some considerations on the subject, in order to assert the proper improvement of the doctrine of the text. viz:—

1. That if Messiah be the Ruler of the nations, civil society, in its constitution and administration of government, should bow to him, and honor him.

2. That the ministers of the gospel are bound in duty, to demand of the constituted authorities, direct obedience to their King.

3. That it argues pusillanimity in the disciples to see the crown of the nations taken from the Mediator's head, and not resent it.

The whole of this excellent and interesting discourse

bears the vivid impress of a master's hand. The reasoning is demonstrative; the illustrations perspicuous; and whatever weight the objections may seem to have, soon must become evanescent; and the conclusion be irresistible, that no creature, system, law, or government comprehended within the vast monarchy of God, could be exempted from the jurisdiction of the Mediator.

The application is most impressive; and closes most felicitously with a quotation from the seventy-second Psalm: —"In His days shall the righteous flourish, and abundance of peace, so long as the moon endureth. He shall have dominion from sea to sea; and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. His name shall endure for ever, and all nations shall call him blessed: and blessed be his glorious name, for ever and ever; and let the whole earth be filled with his glory. Amen, and Amen."

The pastoral connection between Mr. McLeod and the Wallkillians did not long continue. In a short time after his settlement in the city of New York, his congregation became sufficiently large, by increase of numbers, to feel themselves justified in petitioning Presbytery for the whole of Mr. McLeod's time and ministerial labors. However distressing the separation between him and the Wallkill part of his congregation might, in existing circumstances, be supposed to be, and really was, the interests of the church required it; and the Presbytery, on mature deliberation, recognized its propriety, and sanctioned it. Mr. McLeod's ministerial labors, as to pastoral connection, were then confined to the congregation in the city of New York. The supplying of vacancies, and the attendance on Ecclesi-

astical judicatories engaged, at least, one-fourth part of his time. The balance was most industriously employed in preparation for the ordinary pulpit exercises, parochial duties, special subjects for publication in the periodicals of the day, miscellaneous reading, and attention to the requisite duties devolving upon him as a member of the New York Clerical Association.

It has been already observed, that this city was at that time greatly favored with a number of highly talented gospel ministers, belonging to the different sections of the Presbyterian Church. Among the more conspicuous of these "burning and shining lights," were Dr. Livingston, Linn and Abeel, of the Dutch Reformed Church; Drs. Rogers, Miller and Romeyn, of the General Assembly of the Presbyterian Church; and Dr. Mason, himself a host, of the Associate Reformed Church. Mr. McLeod, who, to use the words of Dr. Ely's obituary notice of him, was "inferior to none of them in the strength of his intellect, and superior to them all in the science of the human mind," was a conspicuous star in this brilliant constellation. This Clerical Association was in the habit of meeting every Monday forenoon, when they commenced with devotional exercises; read in rotation, a discourse on some especially interesting subject; criticised with candid and manly rigor; reciprocally examined each other on select topics of ecclesiastical history; exchanged sentiments on the passing occurrences of the day, and finally closed the exercises by prayer. The writer of this memoir, having been himself once invited, when on a visit to New York, to attend one of these meetings, witnessed, with no ordinary degree of pleasure, the mutual exercise of fraternal love; the rich contributions to the general fund of intellectual wealth, the gentlemanly

deportment, the Christian urbanity, and the holy oblivion of all the minor differences characteristic of their respective sects, which uniformly adorned this Clerical Association. He could not help hailing it as one of the incipient rays of the millennial dawn, streaking the ecclesiastical horizon, which we have reason to hope will, ere long, brighten into the clear effulgence of the perfect day. But pardon the writer, if, while rioting on such a delightful feast, he stops to drop a tear over departed worth. Where now are these angelic stars which shone so bright in their transit through their ecclesiastical orbit? Most of them are now no longer visible to the mortal eye. They have gone to their reward. They did not live in vain; nor die as fools. No; the Rogers, the Livingstons, the McKnights, the Masons, the McLeods, though dead, yet speak. They shall be held in everlasting remembrance. They shall shine as the brightness of the firmament, and as the stars, for ever and ever. "Blessed are the dead that die in the Lord."

We add, as worthy of preservation, the Constitution of this body, which we find in the handwriting of Mr. McLeod.

CONSTITUTION

OF THE

NEW YORK CLERICAL ASSOCIATION.

"Impressed with the importance of cultivating theological science and literature, as the means of personal improvement and ministerial usefulness; and influenced by a sincere desire to cherish brotherly love, and to secure a mutual understanding and co-operation in promoting the interests of true religion, we, the subscribers, have agreed to re-organize"

THE CLERICAL ASSOCIATION

OF THE

CITY OF NEW YORK,

WITH THE FOLLOWING

CONSTITUTION.

"1. 'The Doctrines of the Reformation,' as expressed in the several Confessions and Catechisms of the Reformed Churches, are acknowledged to be agreeable to the Holy Scriptures, and, as such, are received as the standard, by which the sentiments advanced by the members of this association shall in all cases be judged.

"2. The Clerical Association shall meet statedly, once a week, and for the present, every Monday, at ten o'clock A.M., and shall begin and close with prayer.

"3. The place of meeting shall be the house of some one of the members, of each in his turn, so far as convenient; and the rotation shall be according to the alphabetical order of their names. The person, at whose house the meeting is held, shall be chairman, and shall constitute by prayer. The member next in order shall conclude.

"4. Immediately after the Constitution, some one of the members shall read a sermon or other religious essay of his own composition; and it shall be the duty of each to read, in his turn, according to alphabetical order, unless previously excused by a vote of the association.

"5. After the discourse is read, the chairman shall call

upon each member, in regular order, to offer his criticism; he shall afterwards make his own remarks, and then give permission to him who read to make his reply. For the present, the order in which the members shall offer their remarks, is that in which they sit, proceeding, with the course of the sun, from east to west.

"6. That the object of this institution may be secured, that a talent for liberal and correct criticism may be cherished, and that each member may have his proportion of time to offer remarks; no one shall be permitted to speak except in his turn, or for more than ten minutes until the question has been put round.

"Afterwards, if any member has aught to remark which he formerly omitted, which has been suggested by the animadversions of others, or occurs *de novo*, he may by permission of the chairman, but not otherwise, offer it, provided he do not speak longer than six minutes. No personal disputes shall, in any case, be tolerated.

"7. It shall be the duty of the chairman to preserve order; to put the question; to announce the place of the next meeting; to designate the person who is, next in order, to read; and then, call upon him whose turn it is to conclude with prayer.

"8. Honorary members may be elected by this association. Every member shall have the right of introducing clerical friends to its meetings; and any member may at pleasure withdraw his name from the Constitution."

It is said of Dr. John M. Mason, that after one of the

meetings of the Clerical Association had terminated, he tapped Dr. McLeod familiarly on the head, and said: "How did you get so much into that little head, Dr. McLeod?"

About this time Mr. McLeod, by his marriage to Mary Anne Agnew, laid a solid foundation for domestic fecility. This event took place on the 16th of September, 1805. Miss Agnew was an amiable, pious, and accomplished young lady, a member of his own congregation, and the daughter of Mr. John Agnew, one of his elders. Mr. Agnew was an emigrant from Ireland, county Antrim, near the town of Conner. He had married a sister of the Reverend William Stavely, a pious and popular minister of the Reformed Presbyterian Church in the North of Ireland. Mr. Agnew had been long a resident in the city of New York, engaged in mercantile business, and by diligence, punctuality, and prudence, had become both highly respectable and opulent. He was a gentleman of sound judgment, of the most stern and uncompromising integrity, of undoubted piety, and a rigid adherent to the principles of the Reformed Presbyterian Church. He was particularly attentive to the religious education of his children; and Anne, a young lady of handsome person, agreeable manners, elegant accomplishments, and strong and vigorous intellect, attracted the attention, and won the love of the subject of this memoir. They were married. They lived in great happiness and mutual love. Their matrimonial union was in due time blessed with a son, whom they named after maternal, and paternal grandfathers, John Niel. This same son afterwards became his father's colleague, and is now his successor in the Chambers Street congregation.

Mr. McLeod's domestic cares did not relax, but rather invigorated, his literary and ministerial exertions. His house

was the abode of cheerfulness, the home of religion, the school of intelligence, and the seat of hospitality. His benevolence was of the most diffusive character; his beneficence, practical and destitute of ostentatious parade. In his charitable contributions, he was particularly careful, that his left hand should never know the operations of the right.

Meanwhile, though the ministers were few in number, it was deemed expedient that as an Ecclesiastical Judicatory, exercising authority in the name of the Lord Jesus Christ, "they should bind up the testimony and seal the law among the disciples." After much deliberation, Presbytery resolved to exhibit to the world their views of the great scriptural doctrines of the Reformation in the most simple form. They were convinced that the unity of the church required unity in her doctrinal standards.

The admission of anything local, or peculiar to any one part of the world, would necessarily interfere with the unity of the church; abstract principle is unaffected with geographical localities. The application, however, of the same abstract system of principles, must be modified by peculiarity of circumstances. This application should be plain, pointed, and argumentative, adapted to convince, to persuade, and to confirm. The Court anticipated a period, when, as the Lord is one, so His name, doctrine and worship, should be one over the whole earth.

With these views the Presbytery appointed Mr. McLeod, to prepare a draught of such a system. The task was one of no inconsiderable difficulty. It was executed with all convenient speed, and great accuracy. In it, doctrines are stated with the Scripture authorities from which they are deduced, and the opposing errors are expressed and condemned.

The draught thus prepared by Mr. McLeod was by Presbytery carefully considered, and some amendments proposed and adopted. After prayer by a member, the moderator put the question: "Approve or disapprove of the draught, as now amended?" The members answered unanimously, "Approve."

The Court did therefore approve and ratify this testimony, as the testimony of the Reformed Presbyterian Church in the United States of North America. Done at New York, 15th May, 1806.

Prefixed to the Act and Testimony is a compendious history of God's covenant society, or church, from the beginning of the world until the advent of Messiah. Thence till the exhibition of Reformation principles by the Reformed Prebyterian Church in these United States. The particular history of our own section of the Christian church, from the time of the second Reformation in Britain, between 1638 and '49, till the exhibition of the Testimony in 1806, in America.

The importance of the whole plan will be best manifested by furnishing an extract from the preface to the historical document. "The plan upon which the Reformed Presbytery propose to exhibit their principles to the world, embraces three parts.

"The first is historical; the second, declaratory; and the third, argumentative. The historical part exhibits the church as a visible society, in covenant with God, in the different periods of time; and points out precisely the situation which they themselves occupy as a distinct part of the catholic body. The declaratory part exhibits the truths which they embrace, as a church, and the errors which they condemn. The argumentative part consists of a full investi-

gation of the various ecclesiactical systems which are known in the United States.

"The declaratory part is the church's *standing Testimony.* It contains principles capable of universal application. To these principles, founded upon the Scriptures, simply stated, and invariably the same in all parts of the world, every adult church member is to give an unequivocal assent.

"The historical part is a help to the understanding of the principles of the Testimony. It is partly founded on human records, and therefore not an article of faith; but it should be carefully perused, as an illustration of divine truth, and instructive to the church; it is a helper to the faith.

"The argumentative part is the particular application of the principles of the Testimony. It specifies the people who maintain errors, and exposes the errors which they maintain. The confidence which persons may place in this part of the system, will partly rest our human testimony. It is not, therefore, recommended as an article of faith, but as a means of instruction in opposing error, and gaining over others to the knowledge of the truth."

Here it is expressly stated, that the *declaratory part alone* constitutes the creed, unto which unequivocal assent is to be given. This is a very important consideration. It covers much more ground than many suppose. It is a most judicious declaration.

CHAPTER VI.

1804.

The Episcopal Controversy.

In the meantime Mr. McLeod was indefatigable in his literary and ministerial labors. He preached three times every Sabbath. On the evenings his discussions were eminently argumentative, the topics interesting, and the investigations profound. They commanded crowded audiences, and were attended by many of the clergy, and other literary characters of New York city, who were pleased and edified by the profound research and accurate discrimination displayed by the preacher. In metaphysical acumen and just definition, he had no superior. When we add to the preparations necessary for such exhibitions of divine truth, the parochial duties of an extensive congregation, scattered over the whole city, his social intercourse with clerical brethren, the numerous visits given and received, we are forced to wonder how he found time for any literary productions. But he had previously studied carefully, and well digested, the standard authors. He had perused them with a precision that made them completely his own. Locke, Reed, Stewart and Edwards, with others of the best intellectual and moral writers, were his most intimate acquaintances. Indeed, nothing short of an originally powerful mind, drilled

by rigorous discipline, and enriched by the various stores of general literature, could have produced the effusions of his pen, at that time. Collaterally with the ministerial labors just mentioned, he composed his *Ecclesiastical Catechism.* At that period, the Episcopal controversy ran high in New York. Early in the summer of 1804, the Rev. John Henry Hobert—afterwards Dr. and Bishop—an assistant minister of Trinity Church in the city of New York, published a book entitled:

"*A Companion to the Altar: consisting of a short Explication of the Lord's Supper; and Meditations and Prayers, proper to be used before, and during the receiving of the Holy Communion, according to the Form prescribed in Protestant Episcopal Church in the United States of America.*"

This volume, and another from the same gentleman, the same year, had excited some surprise, not only among Presbyterians, but also among discreet Episcopalians. Claims for Episcopacy were therein advanced, which it was believed would be extremely difficult, if not impossible, to substantiate.

Mr. McLeod, who was not an inattentive observer of the events transpiring around him, both in the civil and religious community, proceeded immediately to compile a catechism in reference to that controversy. It was composed for the immediate benefit of his own congregation, and afterwards published at the urgent solicitation of his friends. He was anxious to see some plan of instruction in the hands of the youthful part of his charge, which should embrace a view of the church as a visible society. He adopted the form of question and answer, recommended by experience as the best for instructing the young disciple. In the fifth page of the Preface he remarks: "Although there are many excel-

lent summaries of evangelical doctrine, reduced to this form, and adapted to every capacity, there is none which illustrates the order and government of the church.

"The author of the Catechism felt this deficiency, and has endeavored to supply it. He has for two years been making the experiment of the efficacy of this summary upon the younger part of his own congregation, and the effect has been extremely pleasing. He hopes that it will be lasting. That sincere piety and Presbyterianism will grow with their growth, and strengthen with their strength."

The whole of this performance, text and notes, is a masterly exhibition of ecclesiastical order and Presbyterian regimen. It evinces a thorough acquaintance with the subject, and presents a fabric of truth, on which the artillery of Episcopacy, directed even by the skill of the learned Dr. Hobart, could make no impression. The shot rebounded from the bulwark of truth upon the head of the assailant. "Great is the truth." This little manual exposed more effectually and more palpably, than anything which had gone before it, the unfounded, the arrogant, and exclusive claims of American Episcopacy. In a funeral sermon entitled—"A Tribute of Respect to the Memory of Alexander McLeod, D.D., by Stephen N. Rowan, D.D.," belonging to the General Assembly of the Presbyterian church, the learned and eloquent author, in page 20, speaking of this Catechism and the state of the Episcopal controversy at that time, 1806, in the State of New York, says: "In that (the Catechism), he gave his people and the world correct views of church order and government. He taught that the laying on of the hands of the Presbytery is as valid ordination, as that of a Bench of Bishops. That the Presbyter is the true elder of the church of God, exer-

cising the office in the two departments of teaching, and ruling. That the episcopacy is, in fact, only one duty of the ministerial office, and common to all who sustain it. It is the oversight and pastoral care of the flock committed to their charge, in imitation of Him who, in the character of Mediator, is styled the SHEPHERD and BISHOP of souls.

"The controversy on this subject, in which Drs. McLeod, Mason, and Miller were champions on the one side, has done substantial good to the American churches, as it has brought the Episcopal brethren to respect, as their equals, the Bishops of the Presbytery; and especially as it has done more than any other thing to prevent that desired union between Church and State, which is most unjustly and iniquitously charged upon the Presbyterians. The harness, in this matter, is now placed on the right animal."

The same writer continues to add:—"The Ecclesiastical Catechism, containing these scriptural sentiments, received flattering notices from the reviewers, Dr. Mason of the Christian Magazine, and Dr. Thompson of the Edinburgh Christian Instructor."

On the first appearance of the Catechism, Dr. Mason, editor of the Christian Magazine, Art. II., vol. 1, says:—"Manuals of elementary instruction, in the form of question and answer, from their long and approved utility, have obtained a kind of prescriptive right to regard. But while the press has teemed with catechisms on religious doctrines, information concerning the constitution and order of Christ's Kingdom on earth has been left, for the most part, to those volumes of ponderous literature, which are accessible to few, and utterly useless to the generality of readers. The effects of this negligence are but too apparent. We are, therefore, glad to draw the public attention to this matter,

and to bring a view of the Christian church within the reach of juvenile understanding, and the poor man's purse. It is obvious, from the number of subjects," continues the reviewer, "compared with the size of the book, that nothing more is intended by the Catechism than an outline of truth and argument. Diverse and valuable matter, however, is to be found under every one of the heads enumerated, viz.: *The Christian Church—Church Fellowship—Church Government—Church Offices—Church Courts—Religious Worship—Church Discipline.* To which are added, explanatory notes.

"We know well the rank which the author holds, and ought to hold, in the scale of both sense and talent. We can cheerfully recommend this work to the serious reader; and sincerely wish that its acceptance with the public may encourage and enable him to emit, in a short time, a new and improved edition."

Dr. Thompson, editor of the Christian Instructor, for March, 1821, thus expresses his cordial approbation of this catechetical synopsis:—

"So useful has the catechetical mode of conveying instruction appeared, that it has been applied to almost every subject within the compass of human knowledge. And why should not a staunch Presbyterian of the old school, come forward with his Ecclesiastical Catechism also, and claim to be heard on the particular merits of Presbyterianism, and its claims to be received as of divine authority?

"The contents of this small but valuable work are—*Questions relative to the Christian Church—Church Fellowship—Church Government—Church Officers—Church Courts—Religious Worship—and Church Discipline.* The proofs are

quoted at length, and appear in general to be well selected and applied. The notes appended to the work are extremely valuable. They contain much full illustration of the different subjects treated of in the body of the Catechism; and throw no small light on the history of the church, and on the various passages of the word of God, which treat of spiritual government or of law. Did our limits admit, we could with pleasure quote the able and satisfactory remarks on the terms *Church*, *Presbytery*, *Jewish Synagogues*, *Imposition of Hands*, *Deacons*, *Baptism*, &c. &c. We beg leave to recommend this tract very strongly, to all those who wish to be established in the faith and profession of their fathers, and not to be moved about with every wind of doctrine."

This invaluable little work has already gone through ten editions, in Europe and America, and may be fairly considered as the best compendious view of the substance and marrow of Presbyterianism. The Albany Miscellanies, and Reviews in the Christian Magazine—these last chiefly from the same pen with the Catechism—were little more than legitimate developments of the *nuclei* which it contained.

This ecclesiastical compend has been introduced with evident profit into many of the sabbath schools of the Reformed Presbyterian Church. It is eminently serviceable for imbuing the young mind with a distinct and accurate knowledge of the nature of the Christian church, her officers and order. And the fact, that it has already gone through so many editions, testifies in what light it is regarded by the religious public. Were it more extensively introduced among Presbyterians generally, it could scarcely fail to operate as a successful antidote against the unfounded claims of the Episcopal Hierarchy.

The concurrence and approbation of their sister churches in the British Isles having been cordially obtained, and a plan of correspondence calculated to subserve and cherish that intimacy which ought both to exist and be cultivated among churches acknowledging the same standards of doctrine, having been established, the Reformed Presbyterian Church began to put on a more settled and organized appearance. The various committees which Presbytery had appointed, exercised jurisdiction over, and attended to such cases of discipline as occurred within their respective bounds. But they still felt greatly the want of ministerial assistance, arising from the paucity of official laborers in the vineyard, and the widely scattered state of their religious connections. Their European brethren were unable to afford them any relief. The Lord of the harvest, however, did not forget us. He put it into the hearts of several devout young men, to enter on such a course of studies as might be considered necessary to qualify them for entering a Theological Seminary. Among these were Mr. Williams, already mentioned; and next after him, Mr. John Rielly, a young man of sterling moral worth, and unfeigned piety. He was a most industrious student, and by his great assiduity and unremitting application, nearly eight years after his arrival in this country, in 1797, was prepared to be licensed to preach the everlasting gospel. He supplied the vacancies within the bounds of the Northern and Middle Committees, with acceptance among the people, and was afterwards sent to South Carolina, where he was finally settled on a unanimous call presented by a vacant congregation there. Next after Mr. Rielly, Mr. James Wilson, a native of the Forks-of-Yough, Alleghany County, and graduate of Canonsburg College, was put on trials, and various preparatory pieces

assigned him. It may be proper here to remark, that Messrs. McLeod and Wylie had been some time before appointed a standing committee, to take cognizance of, and exercise jurisdiction in any *de novo* case, *pro re natâ* business, or any other emergent occurrences, to which, from their proximity —being only about one hundred miles apart—they might without great difficulty attend. Their transactions, of course, were to be always reported to the next regular meeting of Presbytery. Before this committee Mr. James Wilson was called to deliver his last pieces of trial for licensure. These were duly delivered and sustained; and the candidate accordingly authorized to preach the everlasting gospel. Mr. Wilson had attended some time to the study of theology, under the inspection of the Rev. Mr. McLeod; and living in the family, had an excellent opportunity of acquiring theological knowledge. This opportunity, Mr. Wilson, whose talents were of a high order, and whose industry was indefatigable, did not fail to improve. Mr. Wilson was sent, forthwith, to assist in supplying our numerous vacancies. Still, however, the demand for laborers in the vineyard was much more extensive than could be supplied by the committees, who, though committees in name, were all exercising full Presbyterial power, doing everything that Presbyteries are in the habit of doing. At the annual meetings of Presbytery, they reported to it, as the Presbyteries now do to Synod.

The prospects of the church began now to brighten by fresh accessions of strength. Young men of talent, and piety, and liberally educated, presented themselves, and after due trials and examination, were licensed; and having itinerated some time through the vacancies, were successively called, ordained, and settled in our congregations. Mr.

Gilbert McMaster, who had been educated at Canonsburg College, was licensed by Presbytery, at a meeting in Conococheague, Oct. 7, 1807, at which meeting Mr. Matthew Williams, who had been ordained and installed at Pine Creek, Alleghany County, was introduced to the Court, and admitted to a seat accordingly.

At this meeting, various matters of deep interest came under the deliberation of Court. The Presbytery had, heretofore, since the publication of the testimony, no opportunity of considering the terms of ecclesiastical communion, usually read in congregations, before delivering tokens of admission to the Lord's table. They appointed a committee, consisting of Messrs. McLeod and Wylie, to revise said terms and report thereon.

On deliberation, the committee reported, as follows: "That however desirable it is, to read out in congregations, immediately before the distributions of tokens of admission to the Lord's table, a summary of the articles of faith upon which they join in church fellowship, these cannot be reduced into a permanent definite form, until the whole system of ecclesiastical order shall have been completed. It is nevertheless requisite that church members should be referred to the faithful efforts of their predecessors in the Reformation, and kept in remembrance of their unity with the Presbyterian Church in Europe," they therefore recommended, in the meantime, an abstract.

[See, for these documents, the published standards of the church.]

The most important transaction during the session of this meeting, was the report of a committee appointed to inquire whether it be expedient, in existing circumstances, for this church to make exertion for the creation of a Theological

Seminary, for the education of youth for the holy ministry; and if expedient, to report to the Court, an outline of a plan for a cause of theological instruction. The committee reported.

That in their opinion, an attempt should be made to establish such an institution. The following plan for its government and regulation, was afterwards drawn up and presented by Mr. McLeod, and adopted and sanctioned by the Court.

"CONSTITUTION

"OF THE THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH.

"The Holy Scriptures of the Old and New Testaments, are given to miserable man, as the lively oracles of God, which are able to make wise unto salvation, through faith, which is in Christ Jesus; and it is the institution of Heaven, that the living preacher should accompany the word of inspiration, in order to explain and apply its doctrines to the salvation of souls. It is, accordingly, of the greatest importance to the church of God, that fallen men be regularly and extensively supplied with a legitimate gospel ministry.

"The Head, Christ, in providing for his body, the Church, 'Pastors and Teachers,' employs the ordinary advantages of a good education, as well as good natural endowments, and the gifts of grace. He will not, it is true, be at any time destitute of suitable instruments for the execution of His purpose of love; for when the ordinary course of Providence appears to fail in furnishing qualified men for the work of the ministry, he confers by miracle the necessary

ability upon his chosen servants. In the faith of his power, it is the duty of every church to use exertions for procuring faithful men, who shall be able to teach others; and as it does not fall within the province of human labor, to communicate supernatural gifts, it becomes necessary to provide a good system of Theological instruction, for those who have it in view to preach the gospel of God. To withhold such exertions would be grossly criminal; and to expect without them, a succession of well qualified public laborers, would certainly be presumptuous. For the necessary gifts which are beyond our power, let us pray and hope, but for attaining whatever lies within the reach of ordinary agency, let the church spare no exertions. This is the dictate both of reason and religion.

"Piety is the *first* qualification for ministering in holy things. No man can be lawfully admitted to membership in the Christian Church, much less to office in it, while evidently void of practical godliness.

"Good sense is the *second* qualification for the ministry. A teacher without talents to give instruction, would be an injury to any society; and an officer without discretion in the exercise of his authority, would be no better. To call to the ministry a man of no talents, is an incongruity not to be charged to the Head of the church.

"A good Theological education is the *third* pre-requisite for a candidate for the office of the gospel ministry. Education can never be sustained as a substitute for *sense* or *piety*. Nay, learning and talents unsanctified, are a curse. But the very injury which the church has sustained, and still suffers, from abused literature, is a powerful argument for employing the best erudition in support of truth. The weapon which is so detrimental in the hand of an adversary,

must be valuable when wielded by a friend of Zion. It is not mere *learning* that is recommended; it is Christian erudition. This is always desirable to the youth of piety and sense; and it is absolutely indispensable to an able minister of the New Testament. Miracles have ceased, and instruction must be sought for in the use of suitable means.

"It behoves the sacred teacher to be acquainted with those languages in which Divine Revelation is written. An ambassador ought to be able to read the text in which his instructions are delivered. An able minister must be, of course, a good linguist.

"The nature and character of mankind ought also to be understood by him who is appointed to instruct and persuade, to direct, and to reduce sinners to the discipline of righteousness. He should therefore, be acquainted with the philosophy of the human mind, and the kindred sciences. The pastor should be a metaphysician.

"Error, in order to be refuted, and truth, in order to be taught and applied, must be understood. The correct exposition of a great part of the Bible, however, depends on a knowledge of ancient usages, and of events which have long since come to pass. The able expositor of Scripture must, therefore, be versed in history, both civil and ecclesiastical.

"A preacher of the gospel must not be a novice, but should study to show himself an approved workman, that needeth not to be ashamed. The Christian minister should be accordingly acquainted with the state of science, and the other literary attainments of the age in which he lives."

"The long experience of the churches proves, if proof were

necessary, that such a ministry cannot be attained without a regular system of instruction in Theology.

"In order, therefore, to provide a succession of able men for the gospel ministry, through the medium of such a system of Theological instruction as may, with the blessing of Heaven, cultivate and improve the minds of pious and sensible youth, the Supreme Judicatory of the Reformed Presbyterian Church in America, has established a Theological Seminary, with a Constitution," which will be found elsewhere; it is therefore unnecessary to insert it here.

The duties specified and prescribed in the Constitution, contemplated a full and complete organization in an advanced state of the church. At least five professors would be required to do justice to all the topics of instruction. *One* could do little more than give the students directions, and attend to an outline of their execution; and without digging out and manufacturing the ore for their use, point them to the mines where it was contained of the best quality, and in the greatest abundance. This document dropped from the pen of Mr. McLeod; and considering the time, the circumstances, and the want of models of other institutions of the kind, it is certainly very creditable to its author.

The Court, at this meeting, appointed the Rev. Samuel B. Wylie Professor of Theology. Previously to this meeting, Presbytery had decreed the creation of a fund to meet contingent exigencies. Of this fund Mr. McLeod had been appointed the treasurer. The already existing fund, together with that to be raised for the support of the Seminary, was, by Presbytery, amalgamated, and Mr. McLeod was continued the treasurer. Messrs. Gibson, Black, and McLeod were appointed Superintendents of the Seminary

and ordered to meet in Philadelphia, on the third Tuesday in May, 1809, in order to organize the Institution, and put it into immediate operation.

Meanwhile, the R. P. Church was "lengthening her cords, and strengthening her stakes, and stretching forth the curtains of her habitation." Messrs. James Wilson and Gilbert McMaster, formerly mentioned, were, agreeably to appointment, itinerating through the vacancies with much acceptance.

Mr. McMaster meanwhile, was preaching with great acceptance to our Northern vacancies. Several of these were anxious for his settlement among them. Preparatory for such a result, Mr. McLeod paid a visit to Wallkill, in the latter end of May, 1809, concerning which he writes as follows:—

New York, *June 13th*, 1808.

"My Dear Sir:—

"Last night I returned from Wallkill. There I spent two Sabbaths, and moderated a call. It is a unanimous call for Mr. McMaster.

"They support it with the offer of a stipend of $400 per annum, and a handsome parsonage of 20 acres in fine improvement.

"This is, in my estimation, a respectable offer. The prospect, in case of a settlement, is certainly good. They would unquestionably increase. Tidings from the North announce that a call, equally unanimous, will be heard from Currysbush (Duanesburgh) also, for Mr. McMaster. I hope he will accept one of them. Farewell!

"Alex. McLeod."

Shortly after the date of this letter, the call on Mr.

McMaster, as was expected by Mr. McLeod, was made out unanimously by the United congregations of Duanesburgh and Galway. This call was accepted by that gentleman; and on the 9th of August, 1808, he was solemnly ordained and installed as the Pastor of that people. Mr. McLeod preached the ordination sermon. His text was Jer. iii. 15.

"*I will give you pastors according to my heart, which shall feed you with knowledge and understanding.*"

The discourse was, at the request of the hearers, published. It is entitled:—

"*The Constitution, Character, and Duties of the Gospel Ministry: a Sermon, preached at the ordination of the Reverend Gilbert McMaster, by Alexander McLeod, A.M., Aug.* 9, 1808." *New York: Printed by J. Seymour. pp.* 72. 8*vo.*

This is, indeed, an excellent discourse. The topics embraced in the discussion are natural and appropriate. The author was well acquainted with the foundation, superstructure, constituents, and symmetry of the gospel ministry. In compiling his Ecclesiastical Catechism, he had in a masterly manner investigated and digested this important subject. He has poured into this interesting sermon, a large portion of that valuable matter, prepared in the very best manner.

The reader, it is presumed, will not object at meeting the following analysis of the plan of discussion, particulars of elucidation and argument.

After an appropriate introduction, the author thus presents the matter and topics of discussion embraced in the subject.

God has pledged his veracity to provide a public ministry for the service of his church. "I will give you pastors." He has placed distinguishing marks on the ministry of which He approves—"Pastors according to my heart." The sum

of ministerial duty is the edification of the Church. "Pastors which shall feed you with knowledge and understanding." Such is the plan of the discourse.

I. God is engaged by covenant to provide a perpetual public ministry for his church.

This proposition he establishes by showing—

1. That God has instituted such a public stated ministry in the Christian church.

2. That God has ordained that such a public ministry shall be continued in his church unto the end of the world.

3. That God has covenanted with his church to support her congregations with a public ministry. "And I will give you pastors."

II. God has set distinguishing marks upon the ministry of which he approves—"Pastors according to my heart." The distinguishing marks which God sets upon the ministry, are, a lawful call to the office, and a *life* corresponding with the sacred functions.

1. The pastor according to God's heart, has received a regular call to the ministry. The marks of this are, (1) Ordination. This constitutes the call of God to the ministry of reconciliation in the public church. Without this, there can be no official authority. (2) This ordination to the holy ministry is to be performed by imposition of hands. This point the author proves, 1st. by the practice of the Reformation Churches. 2d. By numerous scripture references, such as 1 Tim. v. 22; 1 Tim. iv. 14; Heb. vi. 2; compared with Heb. v. 11–14; Acts xiii. 2–3. (3) That ministers are ordained to office by the imposition of the hands of the Presbytery.

Here the author makes some very appropriate remarks respecting the *vagum ministerium*, or *vague ministry*, without any settled charge—while, in *certain cases*, he admits its expediency. That Presbyterian ordination constitutes the ordinary ministerial call, he proves. (1) From the ministry of the synagogue being uniformly constituted in this manner. This with some few exceptions was the model of Christian churches, consisting of Jewish and Gentile converts. (2) In the twelfth year from the erection of the Christian church, when the Gentiles were to be converted and entirely to be preserved from the corruption of Jewish ceremonies, lest it should be thought that ordination by laying on of hands was one of their abolished ceremonies, there was a very solemn transaction at Antioch, in which a divinely appointed model of it was exhibited in the mission which God employed for erecting the Gentile church. (3) Three years after this mission was completed, Timothy received Presbyterian ordination, in one of those newly constituted Gentile churches. He was ordained, as Paul informs us, *by the laying on of the hands of the Presbytery*. (4) This mode of ordination is proved and illustrated by the apostolical commission, Math. xxviii. 19–20. "Go ye into all the world &c."

In these words the Head of the church confers ministerial power upon the Apostles, and it is perfectly evident. (1) To the ministry alone, office power is committed. (2) That this power is transferable to the end of the world. (3) That equal power is committed to all the Apostles. And (4) That the power is in the fullest sense, transferable.

2. That the pastor according to God's own heart, has a life and conversation, corresponding to the functions of his holy office. This appears, (1) because a ministry evidently impious, will meet with few advocates. (2) He must be

diligent in his sacred office. He feels the value of immortal souls. (3) The pastor who is near the heart of God, is faithful to God and to his church.

III. The sum of pastoral duty is the edification of the church. "He will feed them with wisdom and knowledge." He will watch for their souls, as one who must give an account. The duties of the Gospel ministry are therefore

1. To preach the gospel of Christ to sinners.

2. The pastor of whom God approves, is in duty bound, from time to time, to examine the religious state of his congregation.

3. To administer the sacraments of the New Testament to the members of his church.

4. To exercise authority over his flock.

The charge to pastor and people was remarkably impressive, and it is hoped, nay, believed, that it has not been forgotten by either.

Through the whole of this fine sermon, compared with the first one he published, the reader will perceive an improvement in the style; a superior elegance of expression; a more polished rotundity of period—all the natural result of "a more liberal use of his pen."

On the fifteenth of September following, the intelligence of the above transactions was communicated by Mr. McLeod in the following words:—

"Mr. McMaster is ordained and settled pastor, in the united congregations of Galway and Duanesburg, with a salary of £250 per annum, and a house and parsonage." The piety, talents, dignity of character, zeal and industry of this gentleman were evidently blessed by his Heavenly Father,

with speedy and abundant fruits. He soon became two bands. Each congregation of itself was shortly able to take the whole time and labors of a minister.

Dr. McLeod—for about this time the degree of Dr. of Divinity was conferred upon him by the College of Middlebury, Vermont—in the meantime was laboring with remarkable diligence and assiduity, in his ministerial vocation. He still continued to officiate three times each sabbath. His preparation for the pulpit was most substantial and solid: but, as was observed before, it possessed much more of the mental, than the manual; for he never wrote out or committed his discourses for the pulpit. He studied them thoroughly, and digested the matter into analytical skeletons. Every topic of discussion, in all its bearings, and in all its authorities, was made quite familiar to him by study and reflection. He was a theological metaphysician, and his analysis of the human mind, making him better acquainted with the springs of action in the sinner's heart, rendered his sermonizing more searching and experimental. He ferreted corruptions through the sinuosities of inward depravity, and often dislodged them from their lurking-places. On sabbath evenings, particularly, he had always crowded audiences. The intellectual were pleased with his reasonings, and the godly,. with his practical, and heart-searching application of evangelical truth. He was a champion of Orthodoxy, one of those noble spirits, who, in the beginning of the eighteenth century, adorned the city of New York. They were an honor to their country.

The Christian Magazine, a periodical edited by Dr. Mason, "a man of a bushel of brains," received very large contributions from Dr. McLeod's literary labors. The essays on the atonement, which appeared in that publication, are *all* from

his pen. They present that vitally important doctrine of our holy religion, in a rational and scriptural light. In those essays, he has shown, most satisfactorily, how God could be just, and yet justify the ungodly, through faith in Christ Jesus. They are *six* in number. In the FIRST, the Doctor ascertains and settles the proper meaning of the word. This he does by a critical examination of the *generic*, as well as the specific applications of the Hebrew word כפר to *cover*, and the Greek καταλλαγη, *change* from enmity to friendship, *reconciliation*; and ιλαστηριον, the *propitiatory*, or *mercy seat*, all pointing to the same thing—*satisfaction*, *reconciliation*, or *redemption*. In the SECOND, the author proceeds to show, that the Lord Jesus Christ made such an atonement for our sins, one that *satisfied* Justice, and made *reconciliation* for iniquity, and obtained eternal redemption for us. He establishes this by proving, (1) That the Lord Jesus *bare* our sin, 1 Peter, ii. 24. (2) He suffered punishment in our stead, 1 Peter, iii. 18. (3) He offered a sacrifice in our behalf to procure reconciliation for us. (4) This satisfaction is acknowledged in Heaven to be complete, Eph. iv. 32. (5) Reconciliation is established on the footing of this satisfaction, Rom. v. 10.

In the THIRD essay, he proceeds to show the necessity of it. (1) The scriptures represent the sufferings of the Lord Jesus Christ to have been necessary. Ought not Christ &c.? (2) The salvation of a sinner without the full punishment of his sin is impossible. (3) The election of grace renders a vicarious satisfaction hypothetically necessary.

In the FOURTH, he inquires into the extent of it. About this there are four possible answers to as many possible questions, suggested by Dr. Owen, in his "Death of Death, in the death of Christ."

1. Did the Redeemer die for *all* the sins of *all* whom he proposed to save? or,

2. For *some* sins of all men? or,

3. For *all* the sins of all men? or,

4. For sins indefinitely, without reference to the particular sins of any individual?

The *first* of these he proves from the unity of the Divine purposes. (2) Its being co-extensive with election. (3) The covenant of grace confines it to the Elect. In the *fifth* essay he proceeds to a *fourth* proof—the uniform tenor of scripture assertion. He specifies a few texts. John x. 15, 26, 28, 29. He then classifies the texts under six different heads, and makes a very numerous and appropriate collection. In the *sixth*, having established the first point, that Christ atoned for *all* the sins of *all* the elect, the *second*, viz. He atoned for *some* sins of *all* men, is easily set aside; for then, all men have some sins to answer for, and so no man shall be saved. Ps. cxxx–3. "If the Lord should mark iniquity, who shall stand?" Ps. cxliii. 2. "None shall be justified in his sight." Moreover, if the debt was infinite, partial liquidations could make no diminution. Such a debt cannot be extinguished by installments. It must be paid in *lump;* because *finite* deductions from *infinite* quantities will leave an infinite remainder. In like manner, the *third* position, that he died for *all* the sins of *all* men. Why then are not all saved? will it be said, "it is because of their unbelief." But their unbelief is either a *sin*, or it is not. If *not*, why are they punished for it? If it is a sin, then, if Christ atoned for *all* their sins,—as by the supposition he did, he atoned for this among the rest. If not, then he did not die for *all* their sins. These gentlemen may make their choice in this dilemma.

He then proceeds to the *fourth* position, viz. That the Lord Jesus Christ suffered for sins indefinitely, irrespective of any sins of any individual. This point has been considerably mystified by the vagueness of the phraseology employed by the leaders of the various classes of errorists who have adopted it. It is common to Arminians, Hopkinsians and Universalists. Nay, was embraced by a sect of Presbyterians, in Scotland, in the last century, denominated *Hallites*, who have long since become extinct. On these, and other accounts, it merits particular attention. Here follows a brief compend of the argument.

Classis argumentorum, or *class of arguments* employed in support of an indefinite atonement.

I. It reconciles the exercise of grace, with the exercise of justice, in the salvation of sinners. If, for example, the sins of A *be atoned for*, there is no grace in his pardon. But by indefinite atonement, the difficulty vanishes. Justice is threefold, *commutative*, *distributive* and *public*. Commutative has no concern in the case. *Public Justice* is satisfied by God's display of his displeasure at *sin in general*, in Christ's sufferings. The exercise of distributive justice is set aside entirely, in grace. The sinner is pardoned at the expense of distributive justice.

OBJECTIONS TO THIS ARGUMENT.

1. The divine attributes are, in God, *one* and indivisible. This division is incorrect. In all these modes of exercising Justice, the *principle* is the same. It is, and may be, exercised variously on various objects. The scriptures know nothing about these three distinct attributes of divine justice.

2. The use made of this division is objectionable. There can be no good reason assigned for discarding *commutative* justice from having a share in the sinner's pardon, more than *distributive* justice, as distinct from *public*. Pardon of sin, certainly, comes as near the forgiveness of *debt*—*commutative* in its nature—as the remission of a *personal offence*, ranked with the *distributive*, which has no reference to the divine authority. God, moreover, deals with men on the footing of a previously existing compact, but never on the footing of mere private relation, irrespective of his authority. He has commanded us to pray: "Forgive us our debts, as we forgive our debtors." But never to say, "Pardon our private offences, which are no transgressions of thy law. God cannot exercise distributive justice separate from public authority. God not only may, but of necessity *must* be just.

3. This argument multiplies instead of solving difficulties. (1) It makes God unjust in dispensing with distributive justice—which is absurd and impious. (2) Suffering for *sin in general*, or sin in the abstract, is suffering for a mere abstraction—a nonentity. Sin, in this point of view, is like a mere algebraic character, x, y, or z. This word *sin*, represents the transgressions of angels, as well as of men. Then the devils have as much interest in the atonement, as elect sinners! (3) Upon this hypothesis Christ died in vain, for God's displeasure at sin will be sufficiently exhibited in hell to all eternity.

4. It begs the question, or rather takes for granted what does not exist. That the satisfaction of justice in the pardon of the sinner, excludes the exercise of grace. This *is not* so. God, in grace, devised the plan—in grace he accepted the surety.

II. Argument in defence of indefinite atonement. This doctrine alone lays the foundation on which an indefinite gospel offer can be made. The definite atonement would imply insincerity.

Well, supposing this to be the case, at whose door does it lie? Not at the preacher's. He knows not whether the sinner will believe or not. He obeys his orders, does his duty. The insincerity then, if any there be, must lie to a higher account. But is the difficulty lessened by the adoption of the system of indefinitism? So far from this, it compromits Predestination, Divine Omniscience and Truth. But after all, there is no difficulty in this point. We are required to believe nothing but what is an absolute truth—that Christ died for sinners; and are commanded to do nothing but what is their bounden duty, viz., Believe on the Lord Jesus Christ; and in so doing, it is graciously declared, they shall be saved.

III. This indefinitism reconciles the scripture account of the universality of the atonement with the fact that many shall perish for ever. The infinite value of the Redeemer's blood, moreover, appears from its being equally sufficient for the salvation of all men.

How strange to talk so much about the value of that blood, which by the hypothesis, secures salvation for none! Nor does it mend the matter to say, that the infinite value is in the *abstract*. It has no value at all, abstract from covenant stipulation. It must be the blood of the covenant, in order to have any value for the purpose of salvation. Pain, death, and blood, of themselves, have no value. Let it cease to be covenant blood, and its use and value must also cease.

The terms of universality are easily explained. No Christian admits that every individual on earth is regenerated and saved. Yet *Christ died for all.* In Christ *all* shall be made alive. These *universals* are co-extensive. They embrace every individual in the new creation, formed by the covenant of which the death of Christ is the condition.

Having examined these premises, he deduces from them the following conclusions.

1. This system, clothing with a drapery of language unintelligible, doctrines definitely expressed, and clearly understood by the Reformation churches, is of injurious tendency.

2. This use of the atonement is inconsistent with the scriptural meaning of reconciliation, it being never indefinitely applied in a single instance.

3. It does violence to the English language. Atonement implies satisfaction, which is utterly incompatible with the idea of punishing an offence for which satisfaction has been previously given. This would be the most flagrant injustice. An atonement which does not render subsequent punishment unjustifiable, is no atonement at all.

Mr. Wylie, who, on his return from Europe, had been settled for two years in the united societies of Philadelphia and Baltimore, on the express stipulation that at the expiration of these, he might choose either, or relinquish both, without further Presbyterial interference, had chosen the former.

The society was small in numbers, and feeble in pecuniary resources. But though very far from being in affluent circumstances, they were zealous, spirited, and ardent in

their attachment to Reformation principles. They consisted chiefly of emigrants from Ireland, who having been harassed greatly with the insurrectionary troubles which agitated that unhappy land in 1797 and '8, had exiled themselves from their native country. The prominent man among them was a Mr. Thomas Thompson, from Saintfield, county Down, who had arrived in Philadelphia some years before. This man and his wife Priscilla, though in humble circumstances, were an honor to human nature. They were of the precious "hidden ones" of the earth, and their memories are embalmed in the recollections of every Christian who had the pleasure of their acquaintance, or an opportunity of knowing their worth. In a small room of theirs, in their residence at the corner of South and Penn streets, all the members of the Reformed Presbyterian Church in Philadelphia met, for years, without being crowded. This was literally, "the church in his house." This small tribute of respect is paid to their memory by one who knew them well.

This same Thomas Thompson and his wife, were the nucleus of the Reformed Presbyterian Church in Philadelphia. In the circumstances of this little society, it was not to be expected, that they could afford to their pastor an adequate support. He was obliged, therefore, to have recourse to teaching in the meantime for a subsistence. The labors of a seminary, of course, so confined him, that he was not able to furnish his contingent of supplies to the numerous vacancies crying aloud for gospel ordinances. Mr. Gibson's location in Ryegate, Vermont, at the Northern extremity of our connections, rendered it impracticable for him to furnish any help, except incidentally, when attending the annual meetings of the judicatories. Dr. McLeod,

therefore, during several years, until the number of licentiates increased, had been obliged to undergo the toil and the expense of furnishing almost all the supplies from the Alleghany Mountains, to the green hills of Vermont. The ordination of Rev. Gilbert McMaster, brought some relief.

Dr. McLeod was during this period very successfully engaged in cultivating his corner of the vineyard. The diligent and faithful discharge of pastoral duties, and his dignity of character and intellectual worth, were daily adding to his respectability. He had no subsidiary aid in bringing him forward to notice and influence, arising out of an old, long-established congregation of high standing and affluence. He was bolstered up by no adventitious respectability of this stamp. All was of his own earning. He was strictly the architect of his own fortunes.

The ministerial aid so long and so much wanted, seemed now to offer from various quarters, both foreign and domestic. Mr. Kell, a native of South Carolina, who, in 1801, had crossed the Atlantic, to finish in the University of Glasgow an education commenced in his native State, had now returned from Scotland, as a student of Theology. Intelligence of his arrival was transmitted by Mr. Donelly to the Northern brethren, with an intimation that he designed to attend the first meeting of Presbytery, which was to be held in May following.

CHAPTER VII.

1809.

The Constitution of Synod.

On the 24th of May, 1809, all the ministers of the Reformed Presbyterian Church in America being convened in Philadelphia, with ruling elders from the respective sessions, did unanimously agree to constitute themselves into a Synod; whereupon, the Reverend William Gibson, the senior member, being called to the moderator's chair, for that purpose, did accordingly constitute the Court, by prayer, in the name and by the authority of the Lord Jesus Christ, the alone King and Head of the church.

The Court then resolved, that this Ecclesiastical Judicatory shall be known, in future, by the name of the *Synod of the Reformed Presbyterian Church in America.* All the acts of the Reformed Presbytery, the previously existing Court, were then by Synod ratified and adopted; and the three committees of Presbytery, were erected into Presbyterial Judicatories, under the inspection of Synod; to be known by the name of the *Northern*, the *Middle*, and the *Southern* Presbyteries respectively. The Reverend Gilbert McMaster, was then chosen moderator, and Reverend John Black, Synod's stated clerk.

It may not be improper here to observe that to some it

may seem strange, that a narrative purporting to be a *Memoir* of the late lamented Doctor McLeod, should be so often retarded, interrupted, and even loaded with the Ecclesiastical concerns of the Reformed Presbyterian Church in North America. If the writer of this memoir or biographical sketch had believed that such a commingglement of description would distort the features, or mar the moral proportions of the portrait of a most valued friend; or had he thought it possible to furnish a just delineation of Dr. McLeod's character without this amalgamation of incidents, most assuredly they never would have been blended together. But knowing, as the writer does, that for more than thirty years, the heart, the soul, the activities, the sighs, and the prayers of that champion for truth, were all put in requisition, and unsparingly employed in promoting the honor of his Master and the interests of Zion, he found the biography of *the one*, and the leading features of the history of *the other* to be inseparable. Neither is it believed that this intimacy of connection between Dr. McLeod's history and that of our section of Zion, detracts anything from, but rather adds to, the lustre of his moral worth. Indeed, in his case, the remark put into the mouth of his hero, by the prince of Roman poets,

Et quorum magna pars fui—

may be justly applied to our departed friend.

Dr. McLeod enjoyed the confidence of his brethren in the ministry in a very high degree. His integrity, his piety, his honor and devotion to the interests of the church were never doubted. All our religious connection, whether at home or abroad, reposed equal confidence in him. His demeanor was dignified; yet always blended with suavity

of manner, and a most winning condescension to those in the humblest condition in life. He could be familiar with those of low estate without compromising that elevation of character for which he was uniformly distinguished. His passions were naturally strong and impetuous, but they were so chastened and trained by a course of moral discipline, that they promptly obeyed the requisitions of Christian moderation. The writer, in his own house in Philadelphia, had once a painful opportunity of witnessing the Doctor's self-government and control over his strong and vehement feelings, on a very trying occasion.

During the transaction of some important Ecclesiastical business, after the close of the Synod above mentioned, a letter forwarded from home was put into his hands. He knew, from the seal, that the intelligence was of an unpleasant character. He, nevertheless, put it into his pocket, till at a convenient moment he could step aside and examine its contents. Having done so, he returned to his place, and attended to the business before the Court as if nothing had happened. No person who was not intimately acquainted with his character, could have observed any difference in his looks. His intimate friends could notice a more than ordinary solemnity on his countenance. But his manner and pertinency of remark could not have suggested the least suspicion of any unpleasant occurrence.

When the meeting was over, the Doctor was eyed rather inquiringly by his anxious friends. He knew the meaning of their looks. He communicated to them the intelligence he had received.

A letter from Portugal had reached New York, which contained the distressing intelligence of the death of his brother Donald. Donald McLeod was a handsome youth,

of lofty mien and noble bearing. He was of middle size, fine, intelligent countenance, high spirits and generous heart. The writer knew him personally. He had emigrated from his native isle for the United States, and had resided some time in New York. He was the darling of his brother, the Doctor. They had been playmates. He was younger than the Doctor. This circumstance had endeared him as a protégé. He fell in the Peninsula, fighting the French, under General Moore! He fell on the field of battle, without a friend to close his eyes. Yet, the Doctor is calm—resigned to the dispensation of Heaven. "It is the will of God," is his only reply to his sympathizing friends.

After his return to New York, he addressed the following lines to his friend in Philadelphia:—

"My Very Dear Brother:—

I am at last compelled to resume my correspondence. Since I left Philadelphia I have dozed away my time in melancholy inactivity. Business supported my spirits, and company produced a constrained cheerfulness, while I remained with you; but, indeed, I was very unfit for business during the latter part of my stay with you. However just, my friend, we acknowledge God's providence to be; yea, however kind and merciful, yet we cannot help feeling pain, and regretting, if not repining at events. To me, the loss of Donald was not only the death of a brother, but the loss of the only one of a numerous family whom I really knew. The rest are to me as if I had not known them. With him I was intimately acquainted, and he was himself ardently affectionate. He fell in the midst of strangers, in the prime of life, and in a bad cause.

His death continues to affect me. When I am alone I am in low spirits. I also indulge solitude."

But, like the apostle, no occurrence, no domestic affliction, could abstract his attention long from the concerns of the Church of God, and the promotion of her interests. This is evinced in a subsequent part of the same letter, in which the Doctor goes on to say: "I begin to be uneasy for a letter from Mr. Black. Anxiety for the result of Mr. Kell's trials, it is natural I should feel: and as the minutes of the last meeting have not been sent on for publication, I am afraid the public will be again disappointed in printed Causes of Fasting. These are, I understand, to appear as an appendix to the minutes. Pray inform me, in the meantime, of the result of Mr. Kell's trials. I pledge myself to have the Scottish letter, and the supplementary address to the Constitution of the Theological Seminary, prepared for your inspection. No time should now be lost. We should exert ourselves during the present prosperous state of the country. I have procured for you the Indian Bible. Write me on receipt, &c.

"Alex. McLeod."

In conversation, Dr. McLeod was modest and unobtrusive. He always allowed to others their just share. He was not afraid lest nothing should be left to him, on which to display his talents. He generally allowed all who felt disposed to satisfy themselves. Never concerned, lest by delay he should lose the opportunity, with the most perfect ease, and smiling placidity of countenance, he would then, without repeating anything already said, proceed with interesting and original observations, as if none had spoken before him. Whenever he spoke, all listened. His exhaustless fund of

good sense, his extensive acquaintance with almost every topic occurring in conversation, and the modesty inseparable from superior minds, commanded unsolicited attention. In his social intercourse and convivial moments, he was equally removed from cynical severity and finical affectation on the one hand; and frivolous levity and unpolished negligence on the other. His dignity was native and easy; his condescension, unostentatious and noble. His philanthropy embraced the family of man; his house was the home of the stranger. He could neither rail nor recriminate. If injured by any one—and verily such things did occur—he was on the alert to find an opportunity of returning it by some act of kindness. He more than once warmed into life and strength the adder that eagerly watched the opportunity for stinging him. Yet, never once, in an acquaintance of thirty-five years, did I know him "render evil for evil;" when his enemy hungered he fed him; and he prayed for those who despitefully used him, and persecuted him. In prayer, he was remarkably gifted. Never did I listen to addresses to the throne of grace, either around the domestic altar or in the public congregaton, more simple or more comprehensive. In prayer, he was particular and specific; although none was more capable of generalizing. He felt what he expressed; and desired what he asked of his Heavenly Father. He never prayed by rote, nor allowed himself imperceptibly to slide into set forms of phraseology, which, after long and frequent repetitions, often cease to have any definite ideas connected with them, in the mind of the petitioner. He occasionally had seasons of exquisite communion with God in prayer, as is evidenced from his Diary, already alluded to.

In sacramental solemnities, the Doctor had especial plea-

sure. He attended on all the occasions of the dispensation of the Lord's Supper, that were within his reach, that he might enjoy communion with the Redeemer in the commemoration of his death; and with his brethren in this eucharistic festivity. For a number of years after his settlement in the city of New York, he and Mr. Wylie of Philadelphia reciprocated their ministerial services on these solemn communion seasons. How his soul beamed in his eye with holy radiance, while he repeated these words of the Saviour, "With desire have I desired to eat this passover with you." This he could say from heartfelt experience. He had been taken into the banqueting house, and covered with the banner of love. No wonder, then, that he delighted in the place where God's honor dwelt. His communion was sometimes elevated and rapturous; at others, calm, serene and rational. It is believed, as far as could be learned from conversation, when the heart was unbosomed in joyous Christian fellowship, that for many years he could say with the patriarchal model of patience, "I know that my Redeemer liveth." He had made sure of this, at an early period of life. He had great and signal service to perform for his Master, and he reposed unshaken confidence in Him, that he would never leave him, nor forsake him.

With what pleasure did he anticipate his annual visits to Philadelphia, in the beginning of May, to meet the Board of Superintendents of the Theological Seminary! With what devotedness of spirit did he attend on the exhibitions, and examine into the progress of the attainments of the students! In the intervals of supervisional duties, he unbent his mind in the company of his brethren, and indulged in rational, Christian cheerfulness, enjoying "The feast of reason, and the flow of soul." On such occasions, the sociabilities of his

constitution were developed, with unsuspicious reserve; never, however, forgetting to "join trembling with his mirth." His conversation always led to moral or intellectual improvement. No matter what was the subject of conversation, he was at home on every topic.

The prospects of our section of the church of Christ began to brighten, particularly in the States of New York and Pennsylvania. Earnest and urgent application for the dispensation of ordinances, were made by Baltimore; Conococheague, Northumberland county, in Pennsylvania; by Wallkill, Albany, Argyle, &c., in the State of New York. To the west of Alleghany Mountains, in Westmoreland, Alleghany, and Washington counties; Mercer also and Chenango. Kentucky, likewise, was yielding fruits. In the vicinity of Washington, as also of Lexington, societies had been established, when Messrs. McKinney and Wylie had visited them, on their mission to the Carolinas. Emigration from South Carolina to the Northwestern Territory—now the States of Ohio, Indiana, and Illinois, had furnished many nuclei of future societies, which afterwards ripened into congregations. While the cords were thus lengthening, the friends of Reformation principles had the consolation to find that they were acquiring additional strength. Love and harmony universally prevailed among the ministerial laborers in our vineyard. The judicatories of the church were well and regularly attended. The only strife which then could be charged upon them, was, that they "strove together for the faith of the gospel."

Much good resulted to our cause in the South, from a visit made by Mr. Black by synodical appointment, having for its object the adjustment of some difficulties which had unhappily arisen in South Carolina. Mr. Black traversed

Kentucky, on his way to the South; and visited and refreshed many of the scattered families and societies which studded the new plantations on the distant West. His visit was peculiarly grateful and cheering to the South Carolinians. There, in conjunction with the Rev. Mr. Donelly, he was instrumental in adjusting disorders, in reforming abuses, in comforting, encouraging, and edifying the members of the church, and in reorganizing the Southern Presbytery, by the ordination of Mr. Kell, who was very successful both in planting and watering the church in Tennessee, Indiana, and Illinois. The pleasure of the Lord was manifestly prospering in the hand of Messiah in these Western wilds, through the instrumentality of these ministerial husbandmen.

But to return to our ecclesiastical concerns on the east of the Apalachian Mountains:

On the 4th of November, a letter received from Doctor McLeod, contains the following statement:

* * * * * * —"I have no news to give you from the North, South, or West. Some communications from Europe, which require a reply from me, have come to hand. My reply must involve principles of general concern to the whole church, and I wish to have a conversation with you on the subject, before I deliver an opinion in writing. The subject of most importance is, the formation of a new covenant embracing what our predecessors in Reformation have done, and applicable to the churches both there and here; together with the opening a correspondence with the remaining branches of the Reformed Churches on the continent of Europe. Remember I expect you at Christmas, and we shall have time to converse together freely."

It may not be improper here to observe, that the Reformed

Presbyterian Church, is often designated the *Covenanting* Church; and her members, *Covenanters*. This appellation she has never considered as a *disgraceful* misnomer: yet this really is not her name; neither is it sufficiently distinctive. The Secession Church, both in Scotland and Ireland, claim to be Covenanters. The reason why this designation is applied to the Reformed Presbyterian Church, is, her adherence to the doctrine of covenanting as exemplified in the British Bonds in the former part of the seventeenth century.

The form of these Bonds presented as they are in the old British garb, must appear to mere strangers of modern times, rather awkward and forbidding in aspect. But stripped of this foreign drapery, which has no essential connection with them, any more than the costume of any nation has with the person of the individual that wears it, nothing can be more plain, simple, and intelligible. The spirit and substance of these covenants, may be expressed briefly thus in a single sentence.

"I, A B, do solemnly swear, in the grace and strength of Almighty God, that I shall endeavor, conscientiously, to discharge every duty incumbent on me to God and man, in every relation of life which I do or may sustain, and in all the diversified circumstances in which I may be placed." Or in still fewer words: "I, N L, do swear conscientiously to do my duty."

It is the moral duties, therefore, comprehended in these Covenants, and which no localities can alter or affect, which constitute the real essential matter of the bond of the Covenant. This is what the Reformed Presbyterian Church

recognizes in these United States, and to which she feels herself bound, most solemnly, to the performance of every civil and religious duty.

The Reformed Presbyterian Church has always acknowledged Covenanting, as an ordinance of God, and an eminent means of grace. She finds it both commanded and practised under the Old Testament dispensation. "Vow and pay to the LORD your God." And, "The LORD made not this Covenant with our fathers (only) but with us, even us, who are all of us here alive this day." They find it also exemplified under the New Testament. "And this they did, not as hoped; but first gave their own selves to the Lord, and unto us by the will of God." They think they find this ordinance powerfully recommended by the hold it takes upon, and its adaptation to, the moral nature and character of man. They think, moreover, that the universal practice of civil society in making an oath, the *ultima lex rerum*—finally decisive in litigations, "An oath for confirmation is the end of all strife," strongly illustrates the propriety of this institution. They have been in the habit of reasoning in this manner upon this subject.

The man who swears to tell the truth—in a court of justice—the whole truth and nothing but the truth, is more likely to do so, than if he had not sworn to do so, by Almighty God. The consciousness of the juror that he feels the obligation more solemnly, and the universal consent of mankind in the use of an oath in evidence, clearly demonstrate this position. Falsehood here would be perjury; where there is no oath, only a lie, which however criminal, does not involve the whole guilt of perjury. By parity of reasoning, they infer, that the religious Covenanter, who solemnly swears by Almighty God, that through his

grace, he will conscientiously perform his duty, is more likely, as far as means are concerned, to live uprightly, than the man who refuses to swear allegiance to the Redeemer. This oath, indeed, every Christian, in making a public profession of religion, virtually swears. The Gospel is the New Covenant spoken of by Jeremiah the prophet, and quoted by Paul the apostle. Every Christian embracing it becomes formally a Covenanter. But the public and formal renovation of this, is what is distinctly meant by covenanting. And this application of the name to public covenanting, is confirmed and established by the practice of the Israelites, who—though recognized in God's Covenant by circumcision—also the practice of the Macedonians, who had been received into it by Baptism and public profession—yet engaged in public social renovation.

Covenanters likewise maintain the doctrine of the transmission of Covenant obligation indefinitely, from generation, to generation. The rationale of this, they allege, is found in the moral nature of man, and the corporate character of society. They say, if an individual binds himself to perform a duty, his obligation will continue, until the duty, of whatever character it may be, has been completely performed. Some of these duties may be discharged by one act, as in the case of a promissory note, or the like; others are in their very nature, inexhaustible, and permanent. Of this sort, must, of course, be, the obligation of God's law, which necessarily regulates all the relations of moral agents. The individual, therefore, who binds himself by covenant to God, to perform conscientiously every incumbent duty, can never be freed from the obligation, so long as he lives. Not that he will ever in eternity be absolved from the obligation of God's law: that must for ever regulate the relation

between God, the moral Governor, and his moral subject. But covenanting being a Divine ordinance—a means of grace and holiness, being unnecessary in heaven, will cease with the consummation of all things. Now they further maintain, that as societies, of whatever kind, civil or ecclesiastical, being corporate in their nature, are *moral persons*, and are so recognized by Jehovah, that the legitimate obligations of such societies or corporations must continue until all the purposed ends shall have been answered. Consequently, the obligation of religious covenants is perpetual. It continues as long as the society or community shall continue to exist. The reason of the permanency of obligation, they refer to the fact of continued identity. As an individual remains the same, and is so held, in all legal responsibilities, although he be changing every moment, and is not *two* moments, much less during the course of a long life, *physically*, the same person, so the corporate character of any society, though constantly losing members by death and secession, and receiving fresh accessions by birth and incidental adhesion, is still, through all these unremitting vicissitudes, *legally* and *morally*, the same corporation. This principle is recognized and acted on in all communities. A society contracts a debt. In the lapse of one hundred and fifty years, all the members in existence when the debt was contracted, descend into the tomb. A generation entirely new arises. They feel themselves identified with the age that is past and gone before them. They assume, rather they *feel*, and recognize the debt. They consider it as their own. They never, even for a moment, consider themselves absolved from obligation to pay because their predecessors, who *actually* contracted the debt, are now no more. No! They consider it as much their own, as if they had, in

person, contracted it. The violation of this principle would immolate national and social faith. The basest nation would not dare to encounter the obloquy and reprobation to which such conduct would necessarily subject it. In like manner, Reformed Presbyterians, who consider the obligation of the moral law to be perpetual, and believe that no length of time can cancel our obligation of duty to God and man, consider the obligations contracted by their ancestors in covenanting with God, in Britain and Ireland, "to conscientiously discharge every incumbent duty," continue to bind them as a church, and will continue to bind them, as long as they exist, in an ecclesiastical capacity. How simple, then, is this duty! Such is its rationale.

The Reformed Presbyterian Church in the United States, thus understood and thus explained her principles, on the article of covenanting. A principle occupying such a distinguished place among the articles of her credenda, and filling, in reference to them, such a large place in the public eye, that it grew into an apellative of the denomination, should certainly be simplified in such a manner as to be easily intelligible to any ordinary capacity. Doctor McLeod was capable of enucleating this principle out of the British shell, and stripping it of its national costume, and investing it with habiliments equally applicable to all lands. He prepared a draught of a covenant. He retained the principle, as founded in the human constitution, recognized and enjoined by the Divine law; and presented it in its Evangelical simplicity. This draught he read at the next meeting of Synod, in Pittsburg. The draught now under consideration, as an overture for the *Three* Synods, in Scotland, Ireland, and America, is nothing more than a modification of that instrument. This was under consideration at

our last meeting of Synod, in 1833, in Philadelphia, and was then and there, still further generalized, and dissevered from local peculiarities, so as to be fit to be a bond for Christians who adhere to sound doctrine, in whatever country or clime they may reside.

But to return to the subject of this memoir. Dr. McLeod, without adventitious aid, by his own moral and intellectual resources, was still ascending in the scale of respectability. The surrounding congregations in the city of New York, many of whose members had an opportunity of hearing the Doctor's evening exhibitions, began to appreciate more justly and correctly his moral worth, and ministerial qualifications. They had also an opportunity of knowing the estimation in which he was held among his clerical brethren of other denominations. Some of them became solicitous for the enjoyment of his pastoral services. In the words of another, "The reputation he had so deservedly won by his piety, talents, learning, orthodoxy, and industry, in his immediate pastoral relation, attracted the notice of other denominations of Christians. In 1812, the Reformed Dutch congregation, worshiping in Garden Street, and now under the care of Dr. Mathews, Chancellor of the University of New York, when they became disconnected from their collegiate connection with the North and Middle Churches, gave Dr. McLeod a unanimous call to become their pastor. They were so anxious to avail themselves of his stores of learning, eloquence, and sound doctrine, that they permitted him to retain their call for five weeks, during which period the strongest solicitations were made by the most respectable individuals in the community to induce him to become their pastor.

"This call he ultimately declined, to the regret of the

entire community—his own congregation excepted: and thus sacrificed his temporal interests, and retired from an extensive field of usefulness and honor, to maintain consistency of principle."

Amidst these transactions and solid honors clustering around this great and good man, a letter was received from him, dated—

NEW YORK, *June 1st*, 1812.

"I have had a busy time since I saw you. * * * After our sacrament, we set off for Wallkill, took Mr. Milligan's trials, and ordained and installed him among the Wallkillians, after an admirable sermon from Mr. McMaster. His text was from 2 Cor. v. 20. This man grows rapidly as a Divine of discrimination, and a judicious sermonizer. Every one in New York and Wallkill admires him.

"Friday last I returned home. During my absence, the affair of the Dutch Church was brought to a point. They took the vote by ballot; nine were scattering. The rest were for me, and the minority unknown. The call is ultimately unanimous. This morning, at nine o'clock, the Elders and Deacons called on me, and delivered me the call, which contains the bond for maintenance. It is now in my possession. I could not prevail on myself to reject it without a conference with the leading men. And yet, I fear the consequences of hesitation to my own character. I wish you were within my reach," &c.

"Yours, &c.,

"ALEX. McLEOD."

The respectability of the Dutch Church in the State of New York; the character, for piety and orthodoxy of her

ministry; the high rank and standing of the congregation in Garden Street; the unanimity of the call; the prospect of a much wider range of influence and field of usefulness, to say nothing of the easy circumstances into which the ample means of maintenance would immediately have transferred him, all formed a powerful inducement for accepting the call; and clearly prove the uncompromising adherence to principle and consistency, which issued in its rejection. This consideration will be greatly enhanced, when it is ascertained that the Doctor was intimately acquainted with, and warmly attached to that congregation. Judge what must have been his feelings, when returning their affectionate and respectful call. Hear his own words, as expressed to his friend.

New York, 14*th July*, 1812.

* * * "Last week I had to undergo a trial of feeling. In giving the reply to Elders and Deacons of the church in Garden Street, their solemn and unfeigned grief affected me. The deed is done, and my answer in writing accompanied the call which I returned. I hope no one has taken offence. They will not publish my reply, until I shall have departed from the city."

The following is a copy of the reply.

DR. McLEOD TO THE REFORMED DUTCH CHURCH.

"*To the Reformed Dutch Church in Garden Street, with the Elders and Deacons, Grace be unto you and Peace from God our Father, and from the Lord Jesus Christ.*

"In returning to you the call which you have presented to me, I make a sacrifice of feeling more painful to me than

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the accompanying sacrifice of interest. Anxious to serve my Redeemer, with a pure conscience, in the ministry of grace which he has committed to me, I have ever confided entirely to Him to make for me, in his providence, the worldly provision which to himself appears proper: and I trust I have learned both how to abound and how to suffer want; and in whatever state I am, therewith to be content. The great personal respect, however, which I cherish for you all, and my Christian affection for those of you who have favored me with the greater intimacy; and especially the more extensive field of public usefulness, which your call appeared to open before me, are motives which I find it painful to resist."

"Upon due deliberation, I feel myself, nevertheless, constrained, in duty, to return your call. I accordingly take the earliest opportunity of intimating to you my resolution. Having after the necessary inquiries, made up my mind, I deem it unnecessary to await the meeting of our judicatories, in order to return to you my answer. Such meetings could not alter the ultimate event. Further delay might prove prejudicial to your interest."

"It now becomes me, with proper respect, to assign my reasons. And I discharge this duty with the frankness of a Christian. 1. Upon an impartial review of the state of the church of God, in America, I see no prospect of such a Reformation as would speedily unite the Evangelical churches upon one grand liberal system of uniformity in Doctrine, Worship, Discipline and Government; rejecting, entirely, those parts from their standards on which it is not necessary to insist as terms of Ecclesiastical Union: and I would not relinquish my own present standing, without a well founded expectation of being able more effectually to

promote this great object. "If I forget thee, O Jerusalem, let my right hand forget her cunning." 2. The state of religion in the Dutch church, generally, is such, that —although I might calculate on much comfort among my immediate connections in this city—I fear I could not, consistently with my views of duty, avoid becoming involved in contendings for which I feel neither disposition nor capacity. I should feel it my duty to strive for the restoration of practical religion throughout the churches connected with the judicatories of which I became a member; and this would expose me to peculiar troubles. 3. The subscription which classes demand on admission into the ministry of the Dutch church I cannot, consistently with correct moral principles, consent to make, without such explanations as would, in fact, destroy the design of subscription entirely, and which, therefore, I would think it indelicate to propose to classis.

"I consider these subscriptions as inconsistent in one part with another, and in some things contradicting my Presbyterian principles. I readily admit that these differences respect minor points, and admit an easy remedy; but I know that it is not uncommon to subscribe such instruments, with reservations and explanations, which affect the most important doctrines, while the difference is said to affect things of minor importance, and I do not wish, by my example, to give any countenance to such a practice. In things pertaining to God, more even than in our common dealing, we ought to be explicit, and then every instrument of writing would be understood, and subscribed in its obvious meaning. All those things upon which it is not intended to insist for unanimity ought to be discarded from ecclesiastical constitutions.

"I will not conclude this epistle without giving you an assurance of my affection and esteem, or without expressing the hope that the time, though it is not yet, will certainly come, when divisions shall cease and the Church of God shall be, in fact, one fold. Holding myself in readiness to co-operate with all who prefer Jerusalem above their chief joy, in those measures which tend to hasten that event, I will not cease to offer unto God, my prayers for its approach. I also, dear brethren, solicit an interest in your prayers, both for my person and my ministry. Although we cannot now unite as pastor and people, I hope we shall meet together in the presence of the Great Shepherd, and live for ever in the communion of the church triumphant.

"In the meantime, may He who has the hearts of all flesh at his disposal, my God and your God, bestow upon you a pastor according to his heart, who shall feed you with knowledge and understanding—a Christian minister who feels and understands the gospel, and will prove faithful both to God and you.

"Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you.

"Your fellow servant in Christ,

"ALEXANDER McLEOD."

NEW YORK, *8th July*, 1812.

This manly, dignified, and Christian document, requires no comment. It speaks for itself.

This seems to have been a very eventful period of Dr. McLeod's life. On the eighth of July, he returned the call that had been presented to him, by the congregation of

Garden Street, accompanied by the above letter; and on the thirteenth of the next month, he received a unanimous appointment to the vice-presidency of the College of New Jersey, in Princeton. Hear Dr. Rowan again:—"About the same time, also, he received an invitation from the trustees of Princeton College, New Jersey, to succeed his own maternal relative, Professor McLean, in the Mathematical chair, and as Vice-president. This appointment was made with a distinct understanding that he should occupy the office of President, since so ably filled by Drs. Green and Carnahan, and thus become the successor of Witherspoon, Burr, Edwards, and Smith."

Here follows an extract from the minutes of the Board, relative to this appointment.

INVITATION TO PRINCETON COLLEGE.

"At a meeting of the Board of Trustees of the College of New Jersey, at Princeton, August 13th, 1812, a record was made of which the following is a true copy.

"*Resolved*,—That the salary of the Vice-president of the College be $1,500 per annum, together with the use of the house and lot lately occupied by the family of Professor Thompson.

"The Board proceeded to the election of a Vice-president of the College, when the Rev. Alexander McLeod, D. D., was unanimously elected.

"*Resolved*,—That Dr. Miller, Dr. Romeyn, and Col. Rutgers, be appointed to inform Dr. McLeod of his appointment to the office of Vice-president, and to take such further measures in the case, as circumstances may require.

("A true copy.) "GEORGE S. WOODHOUSE,

"*Clerk, pro-tempore.*"

Here is a gush of honors. Laurels ecclesiastical, and literary, enwreath the brow of this distinguished minister of Jesus. These honors were not the result of personal connections or electioneering intrigue. No, they were the free, unsolicited, spontaneous tribute to superior talents and moral worth, given by gentlemen who knew well how to discriminate character. They did not, however, render their subject vain or assuming. He pursued his even course of consistency and duty.

The extract from the Minutes of the Board above mentioned, was presented to the Doctor on the 10th of September, 1812, and on the 24th of the same month he made the following reply.

DR. McLEOD'S REPLY.

"*The President of the Board of Trustees of the College of New Jersey.*

"SIR,—I take the earliest opportunity of announcing to you, and through you, to the Board of Trustees, that I decline accepting the Vice-presidency of the College of New Jersey, which you have had the goodness to offer to me, and which your very respectable committee affectionately and respectfully urged me to accept.

"You will permit me, sir, to tender my thanks to the Board for the offer they made me, and the very satisfactory manner in which their choice was expressed; as well as to express my hopes that the College of New Jersey will prove, under your direction, and the Presidency of the distinguished character you have elected to the first office, equal to the expectations of its friends, and continue to be

a blessing to our country, and to the Church of God—a celebrated seat of science and literature.

"With great respect,

"Your very humble servant,

"ALEX. McLEOD."

In the same discourse already mentioned, Dr. Rowan goes on to say—"Other and similar offers were made to him from various quarters, which he declined. But there was one scheme unto which he did lend an ear, originating with and suggested by Vice-president Tompkins, viz., the establishment of a University on Staten Island. The plans were matured, and arrangements made for application to the Legislature of the State to incorporate the Institution, by one who, at that time, had sufficient interest and influence to accomplish the object. At the head of this Institution was Dr. McLeod to have been placed. But the death of the Vice-president put into his lips the sentiment—"My purposes are broken off."

CHAPTER VIII.

1812.

From the Meeting of Synod, in Pittsburg, until the Call to the First Presbyterian Church, New York.

Let us now accompany the Doctor to the *third* meeting of Synod, at Pittsburg, 12th August, 1812. He opened this meeting by a sermon, preached from John vi. 44. "No man can come unto me, except the Father, which hath sent me, draw him." It is here particularly to be noticed, that this was a full meeting of Synod. All the ministers belonging to the Reformed Presbyterian Church in America, were present. On the roll of Synod, August 12th, 1812, are found the names of Rev. Messrs. Gibson, Wylie, Black, Donelly, McLeod, and McMaster, ministers: Zaccheus Wilson, Thomas McClurg, John Anderson, John Reilly, John Gill, George Kirk, William Gormley, and David Love, ruling elders. After the opening, the Rev. Messrs. John Kell and James Milligan, were introduced to Synod as ordained Ministers, who accordingly took their seats as members. The reason of such particularity in marking a full Synod, is, because at this meeting resolutions were unanimously passed, of a very important character, involving deeply the interests of the community. They will be presented to the reader in the course of this narrative.

The thickening clouds which had been for years gathering and lowering in our political horizon, had become so highly charged as to explode, and pour their dangerous contents over the country. The government of Great Britain had asserted rights of search of American ships, and had committed such aggressions on the commerce of the United States, not only on the high seas, but within the limits of our own territorial waters, adding to the plunder of our property the murder of our citizens, that Congress, after exhausting all means of accommodation by pacific remonstrance, was obliged to declare war. This occurred in the month of June preceding this meeting of Synod. As might be expected, the public excitement was very great. Neutrality, in such circumstances, would have been equally incompatible with the republican principles, the sense of moral obligation, and the gratitude of the members of the Reformed Presbyterian community. Now, it is proper here to remark, that a large proportion, at that time, of that body of professors were aliens, though they did not regard themselves as owing any allegiance to the British Government. The struggles of their ancestors, in Britain and Ireland, during the reign of the Stuarts, in their conflicts for civil and religious liberty, and their strict adherence to the principles of the Reformation, had wrought up their moral perceptions to a high degree of refined delicacy, with regard to the moral character of civil magistracy. Though they believed that the Revolution settlement secured to the British subject many invaluable rights, yet, notwithstanding, they viewed it as built upon the ruins of that covenanted Reformation, to the maintenance of which they felt themselves most solemnly bound. They avoided taking any share in governmental concerns, and refused to swear alle-

giance to the crown. These scruples were conscientious. This acuteness of sensibility with regard to civil government, as established and administered in the British Isles, was, moreover, considerably whetted by their collisions, and for many years continual controversies with that respectable body of Christians, denominated the Secession. In the course of these contests, the pastors had become familiarly acquainted with every weapon of argumentative warfare, whether great or small, from the heavy artillery down to the pop-gun; and could use them with great adroitness. For this dexterity they were not indebted to college lore. They could split hairs, and fearlessly traversed the most intricate regions of metaphysical subtilty. Practice made them perfect in this department of warfare.

It is easy to perceive, that there was danger of becoming rather too pugnacious. And as the organs and faculties most employed and cultivated generally outgrow those which are not duly exercised, so it was to be feared that these argumentative achievements might have a tendency to impede the progress of experimental religion. Of this danger they were often warned; and doubtless many guarded against it. Yet still, the Christian community have credited them with possessing a sufficiently ample proportion of controversial propensity. But, be this as it may, having been in the constant habit of opposing and testifying against the British government, previously to their emigration, they generally arrived in this country with a conviction that there is something wrong in the United States government, if not to such an extent as in the old country, yet quite sufficient to induce them to stand aloof from it.

That such views and feelings should have been entertained by some of them, when they came hither, and even for some

years after their arrival, is nothing more than might have been expected.

It is much to be regretted, that at the time of the publication of the Testimony, designated Reformation Principles Exhibited, more enlarged and correct views had not been entertained respecting the relations of the church to the United States government. In the historical narrative prefixed to the Assertatory part, there are published statements on this subject which, to say the least of them, were indiscreet. The legislation was premature, and all subsequent attempts to amend, only mystified and embarrassed it, because *plasters* were employed, instead of the *knife*. One judicious act *was* passed, viz. "Hold no communion with Church, or State, or any society whatever, when said communion will involve in it immorality." Had this sensible decree repealed all other acts on this subject, that were before it, the legislation would have been complete. But a false shame of confessing blunders—and yet everybody makes some blunders—and of correcting them, and a strange disposition rather to continue in error than to acknowledge fallibility by reforming, together with a fear of incurring the imputation of being "given to change," did for some time, prevent their expunction. These obnoxious acts were finally ordered to be expunged from the narrative, in the second edition of the Testimony published in 1824.

Some have considered the acts referred to, although not formally rescinded, as nevertheless annihilated, by the silent, though powerful action of increasing light and intelligence. It will readily be admitted, that rapid and violent changes in public bodies are to be deprecated. Even when imperiously demanded by the nature of the case, they should be managed with great prudence and circumspection. There

is great danger of relaxing, if not destroying, confidence in public functionaries, when changes become frequent. Every change, of course, implies previous imperfection; and although the public acts of an ecclesiastical body cannot be exempted from the common infirmities of humanity, yet they ought to be peculiarly guarded and vigilant. Blunders of communities are more dangerous and hurtful than those of individuals. The appearance of vacillation and change, therefore, should be carefully avoided. Although various points of order, or even doctrines, may, in the course of half a century, more or less need, evidently, some ammendments or modifications, yet these are, prudently, allowed to proceed silently, and almost imperceptibly, for a considerable time, until the community shall be prepared for a change: and then these improvements, which the general mind has been anticipating, can be introduced in a revision of the standards. This has been, and must be the case, both in Church and State. How many laws have become obsolete, and have sunk into oblivion, without having ever been *formally* repealed! All legislative enactments presuppose a certain degree of preparation and intelligence in the public mind. This preparation should be gradual, adapted to the moral and intellectual capacity of the community. "Milk to babes, and strong meat to the full grown." "I have many things," says our Lord, "to tell you, but you cannot bear them now." Legislation, whether civil or ecclesiastical, should always be adapted to the progressive state and exigencies of societies.

It has been already stated, that many of the adherents of the Reformed Presbyterian Church were, from conscientious scruples, aliens. These reasonably anticipated some political difficulties, especially those who resided near the

Atlantic coast, or in places contiguous to the seat of war. The Synod, at meeting, saw the necessity of serious and judicious deliberation on this condition of many of their flock. This was the first time, since the emission of the Testimony, that the subject of our civil relations was brought regularly before our judicatory. Doctor McMaster, in his very judicious pamphlet on Civil Relations, in the tenth page remarks, "In the interval, discussions of a public nature had shed light upon the general subject; changes had, in several instances, been effected in public policy, or doubtful points had been settled. The inhuman and disgraceful traffic, the African slave-trade, had been abolished by act of Congress, and all participation in it made penal. Important State decisions in favor of religion and morals had likewise taken place in the same period. At the date now mentioned, the subject of civil relations came more fully and distinctly before the Synod than at any previous time, and for a decision upon it, observation and reflection had rendered them better prepared than on any former occasion. A committee, consisting of the oldest ministers of the church, was appointed to consider the matter, and on the day above stated (August 14, 1812), brought in a report which, with an additional amendment, was unanimously adopted."

Of this report, the following is a copy, as also of the appointment of the committee.

"PITTSBURG, *August* 12, 1812.

"Messrs. Gibson, Wylie, and McLeod, were appointed a committee to inquire, what security the members of this church can give to the constituted authorities of the United States, consistent with their avowed principles, that they are not to be considered, whether aliens or citizens, in the character of enemies; and report thereon?"

"*August* 14, 1812.

"The committee to whom was referred the above question, report as follows:—

"1. That this Synod, in the name of its constituent members, and of the whole Church, which they represent, declare that they approve of the Republican form of the civil order of the United States, and of the several States; that they prefer this nation and its government to any other nation and government; that they will support to the utmost, the independence of the United States, and the several States, against all foreign aggressions, and domestic factions, and disclaim all allegiance to any foreign jurisdiction whatever.

"2. That believing it to be the duty of nations, formally to recognize the sovereignty of Messiah over all persons and things; and to construct their system of government upon principles which publicly recognize the authority of that divine revelation which is contained in the Scriptures, as the supreme law, their disapprobation of the presently existing Constitution is with them a matter of conscience, and *wholly* founded on the *omission* of this duty.

"3. That emigrants from foreign nations, lest they should be considered as alien enemies, be instructed to give to the proper organ of this government, the following assurance of their allegiance to this empire, each for himself, when required.

"I, A B, do solemnly declare, in the name of the Most High God, the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these States and the United States are, and ought to be, sovereign, and independent of all other nations and governments; and that I will promote the best interests of this empire,

maintain its independence, preserve its peace, and support the integrity of the Union to the best of my power.

"4. That a delegation be appointed to proceed, so soon as they shall deem it eligible, to the seat of government of these States, and confer with the government upon this subject, with a view to obtain the protection of the laws, in maintaining their present testimony."

On comparing the oath adopted by Synod with the oath of naturalization prescribed by the United States, one is rather astonished, that the former was ever framed by that judicatory. An applicant for citizenship is called to swear, "That he will support the Constitution of the United States; and that he absolutely and entirely renounces and abjures all allegiance and fidelity to any foreign Prince, Potentate, State, and Sovereignty whatsoever, and particularly to [here follows the name of the state or kingdom whence he came], of which he was before a subject." Did the Synod think the common oath of naturalization too weak, defective, and not sufficiently comprehensive? Did they think it not enough to swear to support, to the utmost of their power, the Constitution of the United States, but must they also swear to support those of the particular States? Their oath is more full, explicit, and comprehensive, than that of naturalization. It would appear, therefore, that either they did not fully understand the oath of allegiance to the United States, or that they conceived that by omitting the word *Constitution*, they evaded all implication in *its* deficiencies. But they object not to it on account of any *positive* immorality. The *second* resolution declares that their "disapprobation is founded wholly upon *omission*." There is, certainly, a great difference between a positive immorality,

and a *mere omission*, or deficiency. Everything human is imperfect. The rejection, therefore, of the entire civil system of the United States, as a system with which no political fellowship should be held, could never have been intended by Synod. This would be pretty much like refusing to receive ninety cents out of the dollar, because the whole amount was not forthcoming! Hear Dr. McMaster on Civil Relations, page 11. The Doctor states as an alternative, what they must have intended. "Or rather," says he, "does it not appear to have been the intention of Synod, under a testimony against whatever might be found amiss in the government, to leave the people in all they found moral, to hold civil and political communion with the States? Examine," says the Doctor, "the import of this document. 'This Synod,' it says, 'in the name of its constituent members, and of the whole church, which they represent, declare that they will support, to the *utmost*, the independence of the *United States*, and *the several States*, against all foreign aggressions, and domestic factions,' &c. What is a State? It is neither merely the soil, nor the individuals, as such, that occupy the soil. *It is the body politic;* the community under their Constitution and laws. It is the Constitution and constitutional laws, expressed or understood, that binds the individuals into a community, and thus forms a State. Abolish these bonds, and there is no body politic; no State. The sovereignty or independence of the several States is recognized in this deed of the church, and a solemn pledge is given to *support to the utmost*, the several States in this independent sovereignty which they possess. This is much stronger and more explicit than the *legal* oath of allegiance required.

"Again," says the Doctor, "the United States are recog-

nized as distinct from the States. The States *in union* present to the mind an object distinct from that of the several States, under their own respective systems of order; and to the States thus united, as of right, independent of all foreign nations, the pledge of support to the utmost is tendered by this deed of our highest judicatory. What is it that constitutes the *several States*, the UNITED STATES? Is it not the Federal Constitution? The old thirteen States were first constituted *United States* by their representatives in the Congress of 1774, meeting in support of a common cause, against a common oppressor, and acting under the well-known principles of that common cause, for the general welfare. Such were the first bonds of Union. These gave place to the more specific Articles of Confederation, which, in course of time, yielded to the present United States Constitution. This is the present bond of Union. It is the Federal Constitution that makes the several States the UNITED STATES. Annul that instrument, and you will find the several States, each in full possession of its primitive sovereignty, with all its prerogatives; but there will be no United States, no Federal government, no United Empire to which an oath of allegiance could be given.

"To one part of the engagement your attention is particularly directed: *the pledge to support the integrity of the Union*—aye, the *integrity* of the Union; the *entireness* of the Union. Remember, the bond which holds the States in union is the Federal Constitution. Can the entireness of the Union be preserved otherwise than by the preservation of this bond? Cast away this bond, and the Union is at an end. This oath, then, obliges to support the Constitution in its true spirit and interest, as it is that which gives existence to the Union, in its present form, which holds the States in

union, and without which the Union must cease. To this, under the sanction of the Supreme Judicatory of the church, all her members who hearken to the instructions of this act are bound; and her members from abroad are authorized to give this assurance of allegiance to the government, when required.

"Permit me brethren," continues the author, "now to ask you, had Synod at the period when this act passed, and that without a dissenting voice, considered the whole system of the government as immoral, or the Federal Constitution as containing a pledge to immorality, could they have ordained this oath of allegiance? Could they have authorized their people to take it? Most assuredly they *could* not—they *would* not have done so. This act is still of authority with us. It is a part of our statute law. It was formed by men who well understood the import of the language which they employed, the same men who first gave form to the body of our Testimony, and who have to this day persevered in the maintenance of that Testimony which they framed and understood. It is distinctly remembered," continues the Doctor, "by the writer of these pages, with what *cordiality* this act passed at the time, and it is known, too, with what approbation it has been spoken of since. Is it possible, that some of the brethren who entered the ministry, at a later day, are unacquainted with this deed?"

On the subject of *disapprobation* of some omissions in the Federal Constitution, let us again hear Doctor McMaster: "It will be noticed," says he, "that it is *disapprobation*, not *rejection*, that is expressed. It is disapprobation, not of a positive immorality, but simply of an *omission* of duty. This is something very remote from an entire rejection of

the system as immoral. In our friend, we often find many things to disapprove; and in our excellent church some defects; but on these accounts we will neither abandon the latter, nor, as reprobate silver, cast off the former. It is the violent actings of the anti-social principle alone, that would dictate such a course. You will attend to the fact, as worthy of notice, that no *positive immorality* is charged upon the Constitution of the Union; it is a conscientious disapprobation, *wholly* founded upon an *omission* of duty. It is conscientious, not factious, it is a disapprobation of neglect of duty in the people, not a rebuke of an immorality engaged to in the Constitution. It is a *disapprobation* of a particular want, let it be recollected, not a dissent from the system. This is the true spirit of the ancient Covenanters. The opposite course implies a principle which would prove a solvent to every relation on earth. But it is not a principle of Covenanters, to reject a system, possessed of requisite fundamental attributes, because of defects. Their whole history of authoritative acts, furnishes not a solitary instance of such a measure. To plead for such, is the invention of modern, and though zealous, yet not well-informed men. It is an innovation upon established principles, and a novelty in practice, unauthorized. And in the case before us, let it be noted, that, notwithstanding the conscientious disapprobation of the defect, the Synod prescribed the oath of allegiance to this empire which we have just seen, and authorized her emigrant members to give it as a pledge of fealty, "to the proper organ of government, when required." The question, now brethren, before us, is not, whether Synod did right in passing this act; but did they authorize their ministers thus to act? and so authorizing, did that body at

that time repudiate this empire as immoral? No! no! The thing is impossible."

The reasonings in this quotation are simple and conclusive. It furnishes undeniable *data* for the *two* deductions. 1*st*. That the Synod unanimously considered the United States Government as the moral ordinance of God; and that allegiance to it was not incompatible with allegiance to the Mediator. 2*d*. That they attribute more than really belongs to it, to the oath of naturalization. It certainly could not have been their object to substitute an oath of a stronger and more comprehensive character, and unnecessarily embracing in it, specifications regarding the *several States*, as well as the *Union*. Any *law* or institution, contrary to the United States Constitution is, *ipso facto*, null and void. Art. vi. 2. "This Constitution, and the laws of the United States which shall be made in pursuance thereof, shall be the supreme law of the land; and the Judges in every State shall be bound thereby, anything in the Constitution or laws in any other State to the contrary, notwithstanding." But there may creep into State Constitutions and laws, articles and provisions which are incompatible with the spirit of the Federal Constitution. The oath of allegiance does not, in any sense, recognize these. The Federal Constitution is an admirable instrument. It has its defects, like all other human ordinances; and it is truly wonderful to find any national document so free from faults, in a bond so original, so peculiar, and requiring a compromise of so many conflicting interests and views.

It may here be remarked, that this oath, if we understand it aright, not only recognizes the legitimacy of the United States Government, but effectually repeals any contrary

legislative act, which, in our judicatory, may have preceded it. This is the nature of every law, and if not expressed in any section of the enactment, is of necessity understood. Consequently, the whole obnoxious batch of opinions and acts referred to in the historical narrative, is virtually repealed and set aside. It is contrary to the very nature of legislation, that anything contradictory to a subsequent unqualified enactment could remain obligatory. Anything, therefore, I repeat it, either in the historical narrative, prefixed to the Testimony, or in the declaration of principles and doctrines, whether asserted or testified against as errors, contrary to the spirit and tenor of these resolutions, carried unanimously in full Synod, is absolutely null and void, upon the principle of rational legislation.

There is only one objection wearing any plausible aspect, viz.: "No laws are valid unless they are agreeable to the *Constitution* adopted by the community for which the enactment is made, and by which, of course, the legislators are bound." The objection is indeed plausible, and merits a candid answer.

The principle is correct, in general, that laws repugnant to the Constitution are not obligatory. Let us examine the application of this principle.

There must be a Constitution making specific provision for its alterations: and where legislators are changed, or liable to be changed, annually or biennially, some provision of this sort may appear necessary to give more stability to the laws. But the propriety of such a practice is questionable in such associations as, with but little variation, consist of the same members in many successive meetings, holding, as it were, by a life tenure. When mostly the same persons meet to deliberate, it is not easy to see what

good reason can be assigned why the *fundamental law—the Constitution*—should require *two-thirds*, or any other proportion than a mere majority, to alter or amend any of its provisions. Societies are moral persons; and why they should make enactments limiting their capability of reforming, when they find themselves wrong, is not very apparent. The principle is not republican. The majority should govern. But be this as it may, our Ecclesiastical Constitution contains no such restrictions. Every subsequent legislative act repeals, of course, whatever is contrary to it in any preceding enactment. A bare majority determines the point under discussion. *Two-thirds*, or *three-fourths* are not required for the repeal of any preceding enactment. A majority is sufficient; otherwise an obnoxious law, or erroneous principle, might remain in force for an indefinite length of time, while a *majority* were opposed to it! In the instance under consideration, the members in the Court establishing, and in the same Court rescinding—*virtually* rescinding—these obnoxious provisions were *ten* and *eighteen*. That is, five Ministers and as many Elders established them; while *nine* Ministers and as many Elders virtually rescinded them. Now, if *ten* had a right to establish them, because they *then* thought them to be proper and expedient, would it not outrage common sense to deny to the same *ten*, with eight others, equally interested and equally conscientious, associated with them, the right to correct and amend what, in the lapse of six eventful years, greater light and experience had manifested to be wrong?

That the oath, then framed by the Supreme Judicatory, should have, definitively, settled the question of our civil relations, will be admitted generally by the judicious and the intelligent, on due attention to the subject. Hear

Dr. McMaster again. *Civil Relations*, page 14: "It is a decree of Synod, that it is unlawful *to profess or swear allegiance to an immoral constitution of civil government*, but," after the lapse of six years—"they decree that a prescribed oath of allegiance may be made to this government, [that is the United States]. The conclusion is inevitable; Synod considers this government, though *omitting* some important duty, to be, notwithstanding, a moral institution; as they would say of a good man, though he is not perfect, yet he is a moral man. The argument is plain." The Doctor reduces it to the form of a syllogism.

"To no immoral government may an oath of allegiance be given.—*See Testimony, Chap.* 30.

"But an oath of allegiance may be given to this [U. S.] government.

See report of Committee and its adoption by Synod, Pittsburg, August 14, 1812.

"*Ergo*, therefore, the government is not immoral.

Why then, it may be asked, since judicial legislation on this subject seemed so decisive, was not the subject allowed to remain at rest? To this inquiry, it may be answered, some excellent and godly members of our community, had conscientious scruples on this point. The Synod did not press it. The times, though lowering at the period when the act was passed, became more propitious than had been anticipated. Our people, to a man, approved of the war, as just and necessary, to repel British aggression. They, though many of them were *aliens*, were nowhere considered as alien *enemies*. "The usual delicacy of that period was

exercised" by the members of Synod towards each other, and touching the sentiments of such as entertained different views on this matter. The war period and its difficulties passed away; and from that time forward for many years, the Supreme Judicatory was not called to act on the subject of civil relations. In the meantime diversity of opinion and practice prevailed.

In the years 1821, '23, '25, '28, and '31, the deliberations of Synod were again more or less occupied with this subject, which ought to have been considered as finally settled, but every effort to enthrall the community, and subject them to a vassalage, repugnant both to scripture precept and example, and unknown to our reforming ancestors, was unsuccessful, and was frowned down by the better sense of our judicatories. Taking all these progressive acts and proceedings of our Supreme Judicatory, as our guide, Dr. McMaster very pertinently asks, "What does this accumulation of evidence prove?" Does it prove, "That Synod has decided our civil institutions to be immoral deeds? No. That the members of our church can do nothing in reference to them, but testify against them, as immoral and impious systems of iniquity? No. That the Presbyteries and Synods of our communion are bound to depose every minister and elder, and forthwith to excommunicate from the church of God, and deliver over to Satan, the members of the church, who, in the face of the progressive decisions of our Supreme Judicatory, are not prepared to give their subscription to views thus unauthorized? Impossible! Whether Synod have done *right* or *wrong*, in the course they have pursued, is not the question at issue. The question is, Have the Court so decided? Do their decisions justify the opinion of the immorality which some ascribe to our civil institutions?

Do they warrant the inflictions of the highest censures of the church upon those who differ from that opinion?" Certainly not.

Amid all these surrounding circumstances, this *mooted* point ought to have been a matter of forbearance. Many of the brethren made it so. Had this course been adopted by all, prejudices would have been gradually extinguished, and the people prepared for embracing a more extended, liberal and uniform view of the application of the great principles of the Reformation. Time and increasing light would have, on rational grounds, reconciled them to a system, which, from their former modes of thinking, on their arrival in this country, they had viewed in an unfavorable manner. How important a due attention to the saying of our Lord, "I have many things to tell you, but ye cannot bear them now."

Dr. McLeod was the author of the oath of allegiance. In the views expressed above, he fully coincided. He did not abruptly encounter the prejudices of immigrant applicants for our communion. He depended much on time, reflection, and the progressive influence of our republican institutions, for the removal of unreasonable prejudices. He thought there was something fascinating in the beauty and genius of our free republican government, calculated to undermine monarchical prepossessions, and generate an attachment to their superior excellence. When worried and annoyed by ignorance and petulance, he would sometimes say, "Well, the conduct of ——— is really too bad: but let us deal gently. Time and the influence of society will correct such extravagance."

His principles on civil government, he never changed. He saw it to be dutiful in some cases, to make a different

application of them. He, no doubt, altered his views of some of the objects to which these principles are applied; but the grand principles themselves, he always most firmly maintained.

CHAPTER IX.

1813.

Call from the First Presbyterian Church in New York.

Doctor McLeod's pulpit exhibitions, by their orthodoxy and their good sense, and profundity of thought, were very popular among a certain class in New York. That class consisted of the judicious and intelligent, among whom were many clergymen, lawyers, physicians, and theological students. He dissected with great analytical skill the rampant errors of the day which were infesting some respectable sections of the church of Christ. In this course, he continued still more to attract the attention of surrounding congregations.

Not deterred by the disappointment of the Reformed Dutch congregation, of Garden street, from the Doctor's declining their call, the First Presbyterian Church, in the city of New York, on the 15th July, 1813, called on him to become their pastor.

In reference to this call, the Doctor thus writes to his friend in Philadelphia, on the 19th of the same month.

"My Very Dear Brother:—

"Last Thursday, the First Presbyterian Church, in this city, gave their consent to the removal of

Dr. Miller to Princeton, and made a call upon me to be their pastor.

"I had understood, some time before, that this was their intention, ever since they had notice from the papers of Dr. Miller's election to the professorship in the Theological Seminary of the Presbyterian Church, located at Princeton, and I had very pointedly discountenanced it.

"Although the leading men of the congregation shunned a personal interview with me, while the thing was progressing, I knew that my declaration was faithfully announced to a previous meeting for arrangements of the elders, deacons, and trustees. They determined notwithstanding to make the attempt, and the call was made out without opposition. Only four members of the congregation demurred, and they readily yielded.

"I beg you turn your thoughts to the reply proper to be made to so intelligent and influential a people, who have given me so strong an evidence of personal affection and esteem. Should I take upon myself to settle the affair, and formally communicate my determination; or, ought I to permit the thing to take its course, and leave the event to the decision of our Presbytery? This is the first point to be decided." * * * *

The following extract of a letter from Dr. Ely of Philadelphia, who had been recently settled as Pastor to the Third Presbyterian Church, in that city; and who, from a long residence in New York, and being a member of the Clerical Association there, was intimately acquainted with Dr. McLeod, testifies how highly he appreciated the talents, the orthodoxy, and the ministerial qualifications of the Doctor.

"PHILADELPHIA, 28*th July*, 1813.

"MY DEAR BROTHER," says Dr. Ely,

"It has afforded me great pleasure, to learn that a call has been prepared for you by the church in Wall street; but it would yield me much greater satisfaction to know that you would accept of it. Our church needs you; and I hesitate not to declare my opinion that no man in the United States would be more likely to subserve her interests, in the present state of affairs, than yourself. If we obtain not a little more efficient orthodoxy, we shall become, 'a cake not turned,' and what is worse, an unlearned, unprofitable mass. As a proof of this I would state, that during my short residence in this city, I have attended two installation services, and although some of the speakers pretended to give a summary of evangelical doctrine, yet not one of them, excepting Mr. Potts, in prayer, in sermon, or charge, alluded to the doctrine of original depravity, imputation, election, or predestination.

"Does not the general good of Christ's church in the world, indicate that your light ought not to be contained under a bushel?

"I think," continued Dr. Ely, "you are a little too anxious about the construction which the world might put upon your motives, and a little squeamish about the salary. Excuse me, and attribute it to friendship, if I am too plain; for I strongly desire your Scotch head and helping hand in our communion. Some young man may take your present situation, and if he should attempt to depart from the faith, your people know very well how to keep him straight." ***

This call upon Dr. McLeod, being in the usual form, is not here inserted; the closing sentence, signature, and certificate of authenticity, being deemed sufficient.

"And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of twenty-five hundred dollars, in regular quarterly payments, during the time of your being and continuing the regular pastor of this church. In testimony whereof, we have hereunto respectively subscribed our names, this 15th day of July, 1813.

"*Signed*,

David Gelston,
John K. B. Rodgers,
John P. Mumford,
Robert Lenox. } *Elders.*

James Anderson,
Daniel H. Wickham. } *Deacons.*

William Sterling,
Elijah Williams,
George Griffin,
Daniel Boardman,
Samuel Campbell,
B. Livingston. } *Trustees.*

"CERTIFICATE.

"I certify that the within call was voted, without opposition, by the congregation of the First Presbyterian Church, in the city of New York, regularly convened by previous notice from the pulpit, for that purpose; and the Elders, and Deacons, and Trustees were ordered to sign it, in behalf of the congregation.

"*Signed*,

"*July 15th*, 1813. "John B. Romeyn, Modr."

On the next meeting of Presbytery, this call was regularly

reported and sustained, as is evident from the following document:—

"At a meeting of the Presbytery of New York, held in the city of New York, September 3d, 1813, a minute was made, of which the following is an extract:

"Dr. John K. B. Rodgers, and Mr. John P. Mumford, from the Church in Wall street, appeared before Presbytery, duly authorized commissioners, and presented a call on the Rev. Dr. Alexander McLeod, which being found in order, they had liberty to prosecute the same.

"A true copy.

"*Attested.*

"MATTHEW LA RUE PERRINE,

"*Stated Clerk.*"

On the seventh of the same month, a copy of the above record was very respectfully communicated to Dr. McLeod, by the commissioners, as follows:

"NEW YORK, *Sept.* 7, 1813.

"REVEREND DR. ALEXANDER MCLEOD:

"Dear Sir:—The inclosed is a copy of the record of Presbytery, by which the commissioners from the First Presbyterian Church in Wall street, have liberty to prosecute the call according to their appointment. A copy of this record will be presented by us to the Presbytery, to meet at Galway, when we appear before them.

"Believing this call to be from the Lord, our Redeemer, we leave the result to him, and trust that, in his gracious Providence, He will so influence your heart, as to accept

this call, and thereby be an instrument in his hand of blessings on his people.

"We are, Rev. and dear sir,

"With sentiments of affection,

"Your friends and brethren in Christ,

"JOHN K. B. RODGERS,
"JOHN P. MUMFORD, } *Commissioners.*"

To these highly interesting communications, and evidences of affectionate esteem and confidence, on the part of that very respectable congregation, Dr. McLeod, on the next day returned the following reply:—

"NEW YORK, *Sept.* 8, 1813.

"DR. JOHN K. B. RODGERS,
"MR. JOHN P. MUMFORD,

"Gentlemen:—Your note of yesterday, inclosing a copy of a minute of the Presbytery of New York, requires an immediate answer.

"It would be impossible in me to permit commissioners to proceed to the Presbytery at Galway, without informing them, that I am convinced, the journey would be in vain. I shall, indeed, submit myself to regular ecclesiastical authority; but there is no probability, that Presbytery will direct me to a step which must terminate my connection with them.

"After the most respectful attention to your call, and the concerns which it involves, I do not feel it my duty to accept; and it is not to be expected that Presbytery will urge or advise me to it.

"It is, however, with very high respect for the Wall street congregation, and great personal esteem for my

acquaintance among its members, and for you, gentlemen, particularly, that I decline the offer made to me, and so remain at liberty to prosecute, without embarrassment, my previous design of retiring altogether from New York.

"I hope, dear brethren, that the God of Heaven will direct your congregation, to choose a pastor, whom he has fitted for such an important station, and who will feed them with knowledge and understanding.

"Your fellow servant in the gospel,

"ALEXANDER McLEOD."

On the day following, a letter was received from Dr. McLeod, of which the following is an extract.

. . . . . .

"An opportunity presented itself, early, for bringing the business of the Wall street church to a close. After various interesting conversations on ecclesiastical affairs, gradually preparing the principal members of that church for the disappointment, I was addressed on Tuesday last, in a letter from the commissioners, appointed to carry the call into effect, covering a minute of the transactions of the Presbytery of New York upon that subject, and expressing a wish that I myself should favor their suit, when they would appear before the Presbytery in Galway.

"This occurrence drew from me a written answer, and my final reply to the call. That question is now settled. The other question, that which relates to my own removal, must go to Presbytery. Upon it, at present, I do not absolutely know my own mind. Providence will direct."

The last paragraph of this extract makes an allusion to a subject that may require some explanation In a former

letter, Dr. McLeod remarks: "There is another consideration also, which will have some weight, both in hastening your coming, and prolonging your stay.

"My present congregation is in some agitation. I have announced my design of soliciting, from Presbytery, a dissolution of our connection. The only ground I propose publicly to propose is *necessity*, for want of support, and the certainty of never being able to raise a sufficient revenue for a man of a large family, in the ordinary method of pew rents, considering the size of our place of worship. There are, however, other considerations which urge my removal, although they will not bear, without doing injury to the congregation itself, to be exposed. * * * * My wish is to leave the people in all their present respectability, that they may, with their present strength unbroken, the better succeed in settling another. If I must leave this charge, better for *them*, to do so when they have the prospect of supply; and better for *me* to move elsewhere, before age and infirmity render me incapable of forming another congregation. I must leave these considerations, however, until we meet; and I beg of you, again, to hasten that time. As you will have the family along with you, you will lay your accounts with remaining patiently, until the holydays are about expiring; and we can take our recreation in such a manner as may best conduce to health, while we are not unmindful of church affairs.

"With compliments to all friends, &c. &c.

"I am yours,

"ALEX. McLEOD."

No doubt can remain, on the perusal of these documents, 1st. That Dr. McLeod's pecuniary resources were inadequate to the support of his increasing family. 2d. That it is

equally evident, that the congregation in Wall street, in the call they made on Dr. McLeod, offered a sum which would have afforded a worldly competence. They engaged to give $2,500, a sum more than double of what he was then receiving. He is not able to remain in the congregation, to the pastoral charge of which he had been ordained, for lack of support. At this very crisis, an abundant supply is offered from one of the most respectable congregations of the Presbyterian connection, presenting a wide field for the exercise of talent, and most encouraging prospects of extensive usefulness. A sense of duty and adherence to principle, preponderated. Worldly emolument with him, did not counterbalance the dictates of principle and conscience.

At this period Dr. McLeod was engaged in the most difficult and arduous studies. He persevered in what some of his warmest friends considered a most injudicious course, viz. of furnishing three services on each Sabbath. Many believe that the duties of the family, the examination of children, domestics, and inmates, prayer, and other edifying exercises, such as are competent to the head of the house to give, are really of more importance than these *night sermons*, unless on special occasions. There may, however, be circumstances which will alter the case: and there is no doubt Dr. McLeod pursued this course from the most conscientious motives, to subserve the interests of the kingdom of his Divine Master. Yet, the Doctor did, before his departure from among us, admit, that it had as well been dispensed with. He never recommended it to his son. When in conversation he was asked by his friend, "My dear Doctor, what ultimate advantage do you expect to flow from the prosecution of such a laborious course, as giving three services in your church every sabbath—is not this

practice, in addition to all your other parochial duties, too much for your constitution?"—he would reply: "I like to preach Christ Jesus as a crucified Saviour, to poor perishing sinners." "But," his friend would say, "Are you not running down your life—living *now* upon the latter end of it? Can you expect to be able to serve your congregation, by continuing in such oppressive labors, as long as you might reasonably expect to do, by the use of more moderate exertions?" He would reply: "I do not expect to live to an old age—my time will be but short, I must work while it is to-day. Perhaps, with my present experience, were I to begin the course again, I might act otherwise."

In addition to all these labors in his own congregation, he was lecturing regularly over the Book of the Revelation. To the exposition of this sublime and mysterious Book, Dr. McLeod brought all the powerful and extensive resources of his own superior mind into vigorous operation. His lectures on this Book gave great satisfaction, and he was prevailed upon to publish them. It is almost incredible, that, amidst such multitudinous engagements—visits given and received by clerical brethren, and other literary friends; parochial duties; three public services on the Lord's day, two of them in his own church and one in Dr. Romeyn's; together with numerous other ecclesiastical cares—the Doctor could find time for the reading, research and profound reflection, which these lectures both required and received from him. With great diligence and care, he collated the best expositors of the Apocalypse, whether ancient or modern, gave due credit to their investigations, and with an admirable originality of conception, presents his own views with such luminous evidence as, in most cases, must carry conviction with it.

At the request of Dr. Romeyn and his congregation, when, to establish his health, that gentleman made a voyage to Europe, Dr. McLeod, with the consent of his own charge, supplied Dr. Romeyn's pulpit every Sabbath morning. This he did with great acceptance to the congregation. The intimacy between these two brethren—faithful ambassadors of the Redeemer—had been of long standing, and uninterrupted. This cannot be better delineated than as it is found in a letter of Dr. McLeod to Dr. Romeyn, prefixed to his lectures on the Revelation, which is here transcribed.

"TO THE REVEREND DR. JOHN B. ROMEYN.

"My Dear Sir:—

"I send you this volume across the Atlantic, as a tribute of respect and friendship. Should it live beyond the age that gave it birth, this address will serve, at least, to show my sense of your private worth, as well as of your public usefulness and respectability. There are very few men more competent than yourself, to judge of the merits of a work on the Apocalyptical predictions. Of all my literary friends, too, you have been the first and the most intimate. Our acquaintance commenced while engaged in preparatory studies for the ministry of reconciliation, and was speedily ripened into mutual friendship, which has since continued close and uninterrupted.

"I shall always remember with pleasure the select society in which we both employed our pens in writing for the public. Our juvenile essays were produced for the *Marksman*, on the banks of the Mohawk, in connection with other valuable friends. One of them, the Rev. Dr. Linn, of Philadel-

phia, alas! was recalled from the service of the church militant, in the morning of his life, and his usefulness: but not until he had acquired merited celebrity, and chastised with his pen, the man who ventured to compare Socrates with Jesus Christ—that distinguished philosopher and arch-heretic, Dr. Priestly. Our other fellow member, Judge Miller, who now holds a seat in the Congress of the United States, still cherishes, amidst the cares of legislation, the friendship of early years. He will join me, in the hope that your voyage may prove the means of re-establishing your health; that your visit to Great Britain, and to the Continent of Europe, may prove agreeable and instructive; and that you may be restored in due time to your friends, to your flock, and to your country.

"With great esteem, I am, Dear Sir,

"your affectionate friend and fellow servant,

"ALEX. McLEOD.

"NEW YORK, *Feb.* 12, 1814."

This letter very handsomely shows the nature and the closeness of the intimacy of these two excellent men. The deposit—his congregation—put by him into the hands of Dr. McLeod during his absence, affords the highest evidence of the light in which he viewed his friend. He selected him to feed his sheep—the flock which God had committed to his charge.

During Dr. Romeyn's sojourn abroad, their intercourse by letter was as frequent as the belligerent state of Great Britain and the United States would allow. There is now before the writer of this memoir, a manuscript of Dr. Romeyn's, in sixty-odd quarto pages, descriptive of his feelings, views, and reflections on men and things, during

his detention after his arrival in Lisbon. The descriptions, natural, civil, and religious, are vivid and graphic in a high degree. It is believed that this piece has never been presented to the public, though it would be no unacceptable treat to readers of taste. Its length, however, forbids its insertion in this memoir, as it has already swelled beyond its contemplated dimensions. A small portion of it, at the commencement and close, will be submitted.

DR. ROMEYN TO DR. MCLEOD.

"LISBON, *March 16th*, 1814.

"MY DEAR BROTHER:—

"Little did I expect, when I wrote you immediately on my arrival here, that I should have been detained so long. The positive instructions of the British ministry forbade him [the agent or consul, it is believed] to give any American a passport to proceed in one of the packets to England. He, however, after seeing some of my letters of introduction, promptly offered to apply, in my behalf, to the government. Considering myself bound to procure the most honorable and safest conveyance, in these perilous times, I accepted the offer; and on the 22d of February I received my passport. Next Saturday, God willing, I shall embark on board the Duke of Kent, No. 1, Captain Colesworth, who is acquainted with our worthy friends, Mr. and Mrs. Bethune. I trust my delay will meet the approbation of all in whose approbation I feel interested.

"Although my detention fretted me more than it ought, as it was not of my making, I am gratified upon the whole that it has so happened, because I have had an opportunity of seeing a country in many respects interesting

to a Protestant, and that Protestant an American clergyman.

"I cannot describe the strange emotions I felt, when I first trode the shores of the Eastern continent. Everything I heard was novel, and arresting attention. The weather was uncommonly fine—'the summer heaven's delicious blue,' shed down its influence—which, in that season of the year, in our country, is the bleakest, coldest, and the most forbidding. The earth appeared to rejoice under this influence, exhibiting a diversified scenery of the richest and the most useful productions on the hills, and in the dales, interspersed with houses, and with wind-mills in motion. In every direction, gardens filled with orange and lemon trees, laden with fruit—with olive trees just stript of theirs, but exhibiting the remains of verdure—fields covered with grain waving in the wind—hedges, formed of the aloes, greeted the sight. The variety of objects, with all their variety of colors, under the clear, brilliant, and most exquisitely soft sky, combined together, formed a scene at which I looked with peculiar—with uncommon delight. The first impressions are not yet worn off—they are strong and lively as ever. Frequently have I gone to the high grounds in Lisbon, and about it, to feast my eyes with the beautiful picture of nature; and have as often found new sources of pleasure. In the feelings of my heart, I have exclaimed, Oh, if this place were inhabited by an intelligent, a moral, and religious people, what an earthly paradise would it be! Here could I spend my days, nor ever wish to leave it for another abode.

"The busy world, also, attracted my attention, and had its full share in producing strange emotions. In walking the streets I met Turks, Moors from Barbary, Greeks, Las-

cars, Jews; besides Europeans of different nations, and Americans, all in addition to the natives. I saw the costumes of various peoples. I heard their languages as I passed along. The expression of countenance, the action in conversation, were as various as the people. Instead of carriages, clumsy post-chaises rolled through the streets; instead of carts, galligos carrying burdens on their backs; instead of horses, mules and jackasses. The houses high and uniform, with balconies in the second and third stories. The streets filthy to an extreme, and exhaling a noisome smell. I saw the people in passing the churches, taking off their hats—when the Host was passing by, kneeling down and smiting upon their breasts—in some places, poor deluded wretches kneeling in the street, before the shrine of a saint. I met with monks of various orders, and different dresses, black and white, and brown. I was assailed by beggars in scores, beseeching charity. I entered their churches and saw the multitude on their knees making the sign of the cross, and reading in their prayer-books, whilst the priest was performing mass. I was astonished. I could at times, hardly believe my eyes. The scene combined, in itself, objects singularly discordant, and produced corresponding sensations. At one time I laughed at the absurd outer appearance of some—at another time I was shocked at the painful, heart-rending appearance of others. My mind was bewildered; alternately I was pleased and disgusted—pleased at the novelty, and disgusted at the absurdity of what I saw.

"The interest which I felt in beholding the beauties of nature, and the beauties of the busy world, was increased by the recollections which history afforded me. I was in a part of the old Roman Empire—a part rendered more conspicuous by the opposition of the nations themselves, to

the hosts of that gigantic power. I was in a part of the Moorish Empire—an empire grand and commanding in its day—of whose former greatness there are many vestiges, even in the ruins which have withstood the ravages of time for six centuries, scattered throughout the Peninsula," &c.

Thus the Doctor proceeds at considerable length, with most graphic delineation of scenes, natural, civil, and ecclesiastical, in a manner very interesting. He thus closes his long epistle:

"And now, my dear friend, I can only add, that memory oftentimes recalls the past, and awakens the tenderest feelings. I will not say all I meant to say—for I must not give way to melancholy or dejection of spirits, sufficient to say, I bear my dear people upon my heart, as also my dear friends. I cherish you all in my recollections. I remember you in the exercises of devotion. To have such a people and such a friend, soothes the distress of separation—to merit them, makes me tremble. God bless you, and be with you. Oh, may he make you a blessing to my flock, and reward you for your labor of love, and your work of faith.

"Remember me to them and to the worthy and estimable elders and deacons of my church, to Dr. Mason, Dr. Miller, if he be yet in New York, to Mr. Rowan, Mr. Woodhull, Mr. Matthews, &c. I remember them all with a deep and tender interest. Forget me not to any of my people. They are all dear to me.

"This letter is intended for such of my friends as I promised to write to from time to time. I cannot write to more than you, and wish you to consider yourself as the medium of conveying this letter to them. I wish it were more worthy of the trouble you must take and the time you

will spend in reading it. As it is, accept it as a voluntary offering of friendship. Adieu.

"Yours in the best bonds,

"JOHN B. ROMEYN."

This letter bears the impress of the Christian, the scholar, and the gentleman—possessing cultivated intellect, refined taste, and talents of nice and accurate observation. In Dr. McLeod's fidelity and discretion, he reposes the fullest confidence. He leaves under his charge, his very interesting flock, with a perfect assurance that their best interests, and those of their absent pastor, to the utmost of his power will be attended to, as if they were his own. There is a moral beauty, a celestial excellence, on both sides, investing this transaction, which challenges, and pleases contemplation.

Collaterally with all these multifarious avocations, the Theological Seminary, located, as has been seen, in Philadelphia, engaged much of Dr. McLeod's attention. He never lost sight of its interests. He cherished its students, treated them with marked kindness, and discovered an increasing solicitude about its welfare and success. This institution was succeeding as well as could reasonably be expected. The number had increased and the proper literature of the seminary had been successfully prosecuted.

The superintendents of the seminary made application to Synod requesting their sanction for the recognition of an applicant for admission, Mr. Samuel Robinson, who had never graduated in College. The Synod ordered the superintendents to examine Mr. Robinson, and act as their own judgment should direct, in accordance with the constitution of the seminary. This gentleman, together with Messrs. John Gibson, Francis S. Beattie, and Samuel W. Crawford, who were found in the same predicament with him, with

regard to graduation, on examination, were all admitted as students in the institution.

The superintendents now found the number of students sufficiently large to require classification according to the constitution.

The students of the *first* class, viz. Messrs. Johnston, Beattie, Gibson, and Crawford, were severally called upon for the essays, which had been previously assigned to them by the professor. They were all, with the exception of Mr. Beattie, who was absent, examined on the proper literature belonging to their class, and in all their examinations and exhibitions acquitted themselves to the entire satisfaction of the Board, and afforded pleasing specimens of future usefulness in the church of God.

The students of the *second* class, viz. Messrs. Samuel Wylie and John Canon, delivered discourses as specimens of pulpit eloquence. They were also examined on Metaphysics, Mental Philosophy, Logic, &c., and acquitted themselves in a respectable manner, brightening the anticipations of the church.

The students of the *third* class, viz.: Messrs. Lusk, Gill, Wallace and Robinson, were severally called upon to deliver discourses on Systematic and Polemical Theology, pursuing the plan laid down in the Testimony of the church. In all these specimens of trial, they gave such satisfaction to the Board, that they gave them an honorable certificate of dismission from the studies of the seminary, and returned them to the Synod to be at their disposal for licensure.

Such was the result of this examination by the superintendents, preparatory to the report to Synod, to which were appended the names of the Chairman and Clerk.

ALEX. McLEOD, *Chairman*,
JOHN BLACK, *Clerk*.

The Synod received and approved the report of the superintendents and referred Messrs. Lusk, Gill, Wallace and Robinson, to the middle Presbytery for trials and licensure. They were all licensed and reported to the next meeting of Synod.

Dr. McLeod's Lectures on the Apocalyptic Prophecies, mentioned above, issued from the press, in the month of February, 1814. They gave great satisfaction to an extensive class of intelligent readers. To the no small disappointment of the public, the author's multiplicity of ministerial duties, together with elaborate discussions of other interesting subjects, suggested, and in some measure demanded by the complexion of the times, prevented him from completing his plan of exposition of the Revelation. The interruption of the pacific relations with Great Britain, which had then taken place, and the attempts of an anti-belligerent faction to paralyze the arm of the general government, induced the Doctor to deliver a series of discourses on "THE CHARACTER, CAUSES AND ENDS OF THE (then) PRESENT WAR." They were, by request, committed to the press; and so extensive was the demand for them, that they soon ran through a second edition. Shortly after this he delivered and subsequently published a series of discourses on the NATURE OF TRUE GODLINESS. Besides these two octavo volumes, periodicals, both religious and political, teemed with the productions of his pen, adapted with great tact to the exigencies of the occasion. Numbers of these shall be hereafter noticed; but are here merely referred to, as in some manner explanatory why the Lectures on the Apocalypse were never completed.

This able work of Dr. McLeod, has been reviewed by several hands in Great Britain. In the "*Christian Repository*," year 1816—only part of which has met the eye of the

writer. In this part the animadversions are sometimes *unjust*, and even when passable on this score, savor of asperity and unkindness. In the "*Christian Magazine*," 1817, also there is a review of these Lectures. It is pretty extensive, consisting of forty-two octavo pages, closely printed. This review, however, is rather a *brief exposition* itself on the Apocalyptic predictions. The author's remarks are sober, temperate and generally judicious.

Of these Lectures, at the request of the writer, a review has been obtained from the Rev. Dr. Black of Pittsburg; which, together with one on the War Sermons, procured in the same manner, from the pen of the Rev. Dr. McMaster, will be introduced in this memoir, in the proper place.

CHAPTER X.

1814.

Review of the Lectures on the Revelation. By John Black, D. D.

Among the various theological writings of Dr. McLeod, his Lectures on the principal prophecies of the Revelation occupy a prominent place. Availing himself of the labors of those who had gone before him, and aided by the light shed upon the prophecies contained in this important and mysterious book, by the fulfillment of many of them, his acute and penetrating mind has been enabled to correct many inaccurate views which had heretofore been taken of parts of them; and to give a more lucid and correct interpretation than any which has hitherto appeared in the Christian church. In this memoir, however, nothing more can be done than to present a brief outline of this important work, with occasionally a passing remark. The author very justly views the Book of the Revelation as the prospective history of the church of God, from the period in which it was made to John in the isle of Patmos to the end of the world. Connecting the prophecies of Daniel with the Book of the Revelation, he has given an outline of the history of the moral world, in the order, and within the period, contemplated in these inspired writings. And, in thirteen lectures upon the principal prophecies of this book, he

gives an exposition at once luminous, natural, and interesting.

In his introductory lecture, the author lays before us—The true nature and design of the prophecy—The character of its style, and—The proper mode of its interpretation; together with the several uses to which it is subservient.

"The Prophecy" is the characteristic name which, by divine inspiration, is given to the book which closes the canon of Scripture. It contains, it is true, like other parts of the sacred volume, precepts, promises, doctrines, &c.; yet, so great a proportion of it is devoted to a prediction of the future, as to justify the application of this title to the whole work. The word *prophecy* is used, says the author, both in Scripture and in common discourse, with some latitude of signification; but it is not difficult to discover its proper meaning. In the New Testament, it is applied to any declaration delivered by the inspiration of the Holy Ghost, but it principally signifies the prediction by inspiration of future events. The true idea of prophecy is the prediction, by divine inspiration, of future events, not foreseen by human sagacity. The prophetic system is but the prospective history of the mediatorial kingdom of the Lord Jesus Christ (the author means his church—the *kingdom not of this world*, in the midst of his universal empire); and it embraces nothing else but for the sake of its connection with this object. Indeed, independently of this, the history of nations, of wars, and of revolutions, never would have found a place in the sacred oracles.

The character of the prophetic style, and the rule of interpretation. The prophetic style, the Doctor considers, contrary to the opinion of some expositors, not to be essentially different from that of the other parts of Divine Reve-

lation. He admits that it is highly figurative, but not more so than the descriptive parts of the sacred volume. The principal sources from which the Apocalypse draws its imagery are, the natural world, the history contained in the Scriptures of the Old Testament, and the ecclesiastical polity of the Jews, including both the temple service and the synagogue. An intimate acquaintance with all these is necessary for the proper understanding the *language* of the prophecy of this book. But much more is necessary to understand the *prophecy itself*, and be able to apply the prediction to its proper event. The event itself must be understood; a knowledge of true religion, as differing from mere forms of godliness, from priestcraft and superstition, must be had, together with a due measure of acquaintance with history, civil and ecclesiastical. All this, the author assures us, is necessary to a right understanding of the Apocalyptical predictions. If this be true, and that it is we have not a doubt, there is no wonder that the Book of the Revelation is not generally well understood.

The rules of interpretation laid down by the author are few, simple, and natural. They are four in number. The first, is to ascertain, from the connection, the subject which the prophecy has under consideration; and whatever may be the person or thing referred to, let it be contemplated, not in a detached character, but as connected with the entire system of which it is a part.

Second. Consider from what source the symbol or symbols used in the prophecy are derived.

Third. Consider the place which the symbol employed in the prophecy literally occupies, and the uses which it answers in the system from which it has been selected.

Fourth. Apply the figure, according to correct analogy,

to the corresponding part of that subject of which the prophecy treats. If these rules be carefully attended to, there is little doubt but a correct interpretation of the prophecy will be given.

In the third part of his division, the author specifies and illustrates four important uses which the study of this prophecy answers. 1. It excites our faith and patience, our hope and zeal, in the service of God.

2. It is a standing miracle in support of the divine inspiration of the Holy Scriptures. Indeed, all prophecy is so.

3. The Apocalyptical prophecy supplies additional proof to the doctrine of the Divine Providence and decrees.

4. The Book of Revelation is useful in furnishing a continual warning to Christians to separate themselves from all anti-Christian connections. It exhibits the grand apostacy of the Roman Empire in all its horrors.

In his second lecture, Rev. i 19, the author proceeds to give an outline of the contents of the Apocalypse.

The general arrangement of its several parts is laid down in the command—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." His remarks on the division laid down in the text are logically correct and appropriate. The rule that, in a division, one part may not involve another, is strictly attended to. The *things which thou hast seen*, and *the things which are*, and *the things which shall be hereafter*, are all distinguished from each other, and must not be confounded. Correct method is important. The things which the beloved disciple had seen, refer to the vision with which he had already been favored, recorded from the twelfth to the seventeenth verse. This very interesting vision, says our author, is happily introductory to each of the other

general divisions of the Apocalypse. The seven golden candlesticks, emblematical of the seven churches, in the midst of which was seen one like unto the Son of Man, arrayed as the glorious High Priest of our profession, is a striking representation of the Redeemer of the church, exalted above all creatures; God-man, says our author, persevering and sanctifying his churches, and directing the angels or ministers, and promoting the glory of the Godhead by securing our salvation.

The second part of the division, *the things which are*, embraces the second and third chapters. *The things which are*, describe seven churches, then existing in pro-consular Asia, to whom John is directed to address seven epistles, one to each, as dictated by the Holy Spirit. After some excellent remarks on the uses and preparatory nature of these epistles, and in what respects they, like other scriptures, may be viewed as having a prospective reference, the opinion of the author is, that they are not to be ranked with the *prophecies*. There have not been wanting, says he, commentators who class these seven epistles among the predictions of future events—representing them as a symbol, either of a particular era of the Christian world, or of some great section of the church of God. This he considers as entirely fanciful, and liable to many objections. He specifies five. 1. Upon this principle it would be impossible to determine what in scripture is history, and what, parable or allegory. 2. There were, when the Apocalypse was written, situated in the Lesser Asia, seven churches, in cities of the names set down in this book; and there is no intimation in the book itself, that these were not the communities intended to be addressed. 3. There is nothing in the whole contents of these epistles to forbid a literal interpretation of them, as

applicable to the actual churches of Asia. 4. The text of this discourse certainly distinguishes *the things that are*, from *the things which shall be hereafter*—the description of present condition from the prediction of future events. But there is no *history* left, if we include the seven epistles among the *prophecies*. By comparing chapter i. 19, with chapter iv. 1, it will readily appear that the *prophetical* part of the Revelation does not commence until the fourth chapter. Therefore, these seven epistles are narrative. 5. There is no key whatever for dividing time into seven distinct periods, bearing any resemblance to these epistles. They cannot be made to apply to the seven periods into which the prophetic part is divided. History indeed affords such a variety of views of different ages, that ingenuity can devise some periods resembling the Asian churches. But each prophecy has a key of its own, and we are not to indulge fancy in accommodating history to prediction. No such key is found in the second and third chapters.

These objections, we think, sufficiently explode the fanciful exposition condemned by our author. Indeed four of them were unnecessary. The distinction in the text is abundantly sufficient. *The things that are*, might also symbolize *things that shall be hereafter;* other parts of Divine Revelation do so. The deliverance from Babylon, by the proclamation of Cyrus, had reference to a still greater deliverance by the proclamation of the gospel. But how absurd would it be in a division of a subject to distinguish *things that shall be hereafter*, from *things that shall be hereafter*. The second head of the division would include the third. We find no such anomaly in the Bible.

The third part of the division respects futurity, *the things that shall be hereafter*. This part of the Apocalypse, says

the author, commences with the fourth chapter. So it appears, for it is to be observed, that then, for the first time, *a door was opened in heaven*, that future things might be presented to the eye of the apostle. The several prophecies were revealed to the Apostle John in *fourteen* separate visions. These were successively vouchsafed to him with all the necessary means of understanding them, and of faithfully narrating them for our instruction. *Three* of these visions relate to the condition of the church among the nations of the earth generally, and to the opposition made from various quarters against true religion. *One* of them respects the millennium, and *one* the state of future glory. *Nine* are employed in describing that most perplexing and distressing period, which has usually been known in the church by the designation Antichristian.

In considering these prophecies, the author informs us that he is determined to follow the chain of connection laid down in the Revelation itself; *the history of the public interest of true religion in the Roman Empire.* It connects the predictions of the Old Testament prophets, particularly those of Daniel respecting the latter days, with the prospective history given in this book. The principle which is always obvious and which gives unity to the whole of the prophetic declarations, is, *the connection between the Christian religion, and social order in the human family.* This grand principle, interesting in the highest degree, is selected by Daniel, and after his exhibition of it, is more largely illustrated, in its various bearings upon the actual state of the nations of the earth, in the predictions of the book of Revelation.

The whole contents of the prophetical part of the Revelation, the writer informs us, are divided into seven distinct

periods, viz.—1. The period of the seals, which respects the history of the Pagan Roman Empire, as it is connected with the progress of the Christian religion. 2. The period of the trumpets, which respects the history of the empire, after Christianity became in name, but not in spirit and in truth, the established religion. 3. The period of the vials, which represents the decline and fall of the Antichristian empire. 4. The period of the millennium, when all social institutions shall be sanctified. 5. The period of subsequent deterioration—of Gog and Magog. 6. The period of the final judgment. 7. The period of celestial glory.

The third lecture is on the Sealed Book—Rev. v. 1–9. The author's plan is: 1. To explain the scenery employed in bringing the sealed book to view. 2. What is signified by opening this book—and then make some concluding reflections. This plan is judicious, and happily executed. On his first head, the writer notices very correctly, the scenery of the throne set in heaven—the glorious occupant of the throne—the Governor of the universe, exhibited in the glory of his holiness by the bright transparent jasper, and in the burning purity of his justice by the flame-colored ruby—the sardine stone. The rainbow of God's covenant surrounds the throne, like the green emerald, ever fresh, and ever new. It gives relief to the eye beholding the splendor of divine justice, and mingles mercy with judgment. The one destroys not the other, for out of the throne surrounded with the rainbow, proceeded thunderings and lightnings—with God is terrible majesty. Seven lamps of fire were seen burning before the throne, and these are declared to be the seven spirits of God. They pointed out the light of divine truth, together with all the other gifts and graces of the Holy Ghost. He next notices in this glorious scenery, that there

was a sea of glass like unto crystal, before the throne, representing the purifying influences of the blood of Christ. The retinue of the King come next into view in this celestial vision. The attendants are of three classes—faithful gospel ministers, saints, and angels. In the exposition of these classes, the writer very properly follows their order of approximation to the throne of God. The four beasts, rather living creatures—the four-and-twenty elders, and the angels. The ministers are placed between other saints and the throne, being the official attendants upon their Lord and Saviour. Next in order, appear before the Lord the King, the collective body of faithful people, symbolized by their representatives—the twenty-four elders, the Old and New Testament Church, united in one assembly. And in a circle, embracing the throne, and the living creatures, and the elders, appeared the third class of attendants—the holy angels—about the throne, indeed, but at a *greater distance than redeemed men.* The finishing part of this splendid imagery represented in the vision, is the appearance of the Redeemer, on a most momentous occasion. In the right hand of him that sat on the throne, was a book written within and on the back-side, and sealed with seven seals. Proclamation had been made by a strong angel, for any, who was worthy, to open the book, and loose the seals thereof. None among the creatures of God was found worthy. This filled the heart of the apostle with sorrow, and his eyes with tears, believing as he did, that the sealed book contained the prospective history of the Mediatory Kingdom, and afraid that it should not be opened. His tears, however, were soon wiped away, for the Lion of the tribe of Judah, who is also the Lamb of God, is found worthy, and approaches the glorious occupant of the throne, and amidst the songs and plaudits of all in heaven, on earth, in the sea, and under the earth, proceeds to take

the book, and open the seals thereof. The author views the sealed book as a long written roll, fastened with seven separate seals. Each of the first six being opened would disclose a portion of the contents, and comparatively but a small portion; but on opening the seventh, the whole contents of the roll would be unfolded. Others have thought that the book consisted of seven distinct volumes, or parchments, rolled one upon another, and each sealed after it was rolled up. It has also been thought, that the punctuation might be varied a little with advantage to the meaning. By placing the comma after the word *within*, the sentence would read, "a book written within, and on the back-side sealed with seven seals." We shall not determine which should have the preference. This lecture concludes with two excellent reflections.

1. The vision of the sealed book excites joyful anticipations of discoveries elucidating the predictions of the elder prophets, especially those of Daniel to the captives in Babylon.

2. The subject calls for expressions of satisfaction in the exaltation of Jesus Christ—"worthy is the Lamb that was slain to receive power and riches, and honors, and glory, and blessing." This is the song of angels and redeemed men.

Lecture IV., Rev. vi. 1.—The Lamb opening the first seal. The seals, the trumpets, and the vials, present three great distinct periods from the apostolical age to the time of the millennium. As the opening of the seventh seal includes the whole period of the trumpets, and the seventh trumpet includes all future time, the period of the seals must be confined to the first six. This period, according to our author, extend from the year 97 to 323, a period of 226 years. It exhibits the state of the church, and of the Roman

Empire, during the conflicts of Christianity with idolatry, and reaches to the time of Constantine the Great, when paganism was overthrown.

The author gives a beautiful and a correct interpretation of the symbol exhibited to the apostle, on the opening of the first seal. To arrest the attention, and to mark his authority, the first of the living creatures cried, in a voice of thunder, come and see. In obedience to the command, John attentively looked, and *behold a white horse, and he that sat on him had a bow, and a crown was given to him: and he went forth conquering and to conquer.* The symbol, says our author, can apply only to the triumphs of the WORD OF GOD. The horse is an emblem of the instruments God employs in the dispensations of his providence, to accomplish his purpose. White is the emblem of purity—it symbolizes a dispensation of purity and mercy. The bow, and its arrows, are the emblem of the gospel, and the power of the Spirit, which penetrate into the hearts of God's enemies, either to slay them before him, or, destroying their enmity, to make them a willing people in the day of his power. A crown of glory and of majesty was given him. He rules in his saints, and over his enemies, and a succession of conquests shall prepare the way for his final triumphs.

On the opening of the second seal, the apostle is called as before, to *come and see.* The opening of the first seal announced triumphs, but this announces sufferings. The author happily adverts to the difference, both of the symbols, and manner of annunciation. As the first living creature, the lion invited him to behold the triumphs of the cross; the second, like the calf or ox, calls his attention to that part of the roll which is now unfolded. "Labor and patience, similar to those of an ox, are the becoming

characteristics of the Christian ministry, in a period of sufferings." The symbol of the dispensation of Providence now exhibited, differs from the former—*a red horse.* This, says our author, is the color of blood, and indicates the character of the dispensation. It was a bloody, or rather a fiery one. The rider is the same as before, he who conducts the dispensation to its proper end. The prophecy was accomplished in the terrible wars which were waged within the bounds of the empire, during the reigns of Trajan and Adrian. The Christians suffered great persecution. The place of these bloody commotions is called *the earth. And power was given to take peace from the earth.* "In this text," says the author, "and in all such connection in this prophecy, earth signifies the Roman empire." This assumption is of vast importance. It certainly can be established. Many mistakes have arisen from not attending to it. It is granted, that in Scripture it sometimes signifies the whole terraqueous globe, as when the earth is distinguished from the heavens. Sometimes it signifies the whole extent of dry land, as when the earth is distinguished from the sea. But in the book of Revelation, it is confined to the Roman Empire; and this empire was, in general estimation, considered as a universal empire. In Scripture acceptation it is so represented also—Dan. vii. 23, calls it "the fourth kingdom upon the earth." Now, the opening of the sealed book in the Revelation, is the unfolding of the sealed prophecy of Daniel, concerning that very Roman empire. It is proper, therefore, that the same word, *earth*, should be used in the Revelation as the symbol of that empire. Indeed all the four great empires have, in their turn, been so denominated in Scripture: the Chaldean —Dan. iv. 1; the Medo-Persian—Ezra, i. 2; the Grecian

—Dan. viii. 5. And similar language is used in the New Testament, respecting the Roman—Luke, ii. 1, where it is called "all the world." Whenever, then, the word *earth*, as the symbol of government, in the book of the Revelation, is applied to America, or any part of the world except the Roman Empire, it is a violation of the symbolical language of the prophecy. During the period of this seal, the Christians suffered great persecution. It was indeed a bloody dispensation.

The third seal is opened with a similar call upon the attention of the beloved disciple—*Come and see.* The living creature who makes this call is said, chap. iv. 7, to have the *face of a man.* "Correct reasoning, and humane feeling," says our author, "are indicated by this symbol. They are at all times ornamental to the character of the Christian ministry, but especially in a time of sensible afflictions." And surely this was a time of sore suffering. The author very justly explains the *black horse*—the symbol exhibited on the opened roll, as the emblem of famine—Sam. v. 10. "Our skin was *black* like an oven, because of the *terrible famine.*" This is also further confirmed by the other symbols. The rider on the black horse, *had a pair of balances in his hand.* This indicates that the necessaries of life were very scarce—Ezek. iv. 16. "I will break the staff of bread, and they shall eat bread *by weight*—and drink water by measure." "A measure of wheat for a penny," and other grain in proportion. The *measure*, the quantity is specified in the original, about a pint and a half. The Roman penny was about fourteen cents. The wages of a day laborer was a penny, or fourteen cents. This could purchase only a pint and a half of wheat. How then could the day laborer and his family be supported?

How great then must the famine be, and how must the poor suffer! The rich, however, will not feel it. The luxuries of life are exempted from this judgment—*and see thou hurt not the oil and the wine.* This famine lasted from the year 138, until the time of Severus.

The opening of the fourth seal discloses a period of still greater, and more terrible dispensation. "The sword and famine," says the author, "are now followed by the pestilence. An eagle-eyed, spiritually-minded ministry, invites us to this scene of wo." The fourth living creature, who was *like a flying eagle*, calls our attention to the symbol—*a pale horse, and his name that sat on him was Death, and hell followed with him.* "This judgment, which destroyed about the fourth part of the population of the Roman Empire, continued from 211 to 270, a period of sixty years."

The opening of the fifth seal presents a view different from the former. The scene is laid in heaven. "By the preceding persecutions," says our author, "a vast number of Christians suffered martyrdom." The principal persecutions of that period, are noticed by the author. "The peculiar design of the fifth seal," he observes, "is to illustrate doctrines of vast importance to the church." There are chiefly, the fact that the soul continues to exist, and enjoy a state of conscious activity after death, in opposition to the wild idea of the materialists, that death affects the soul as well as the body; that beings perfect in holiness and happiness, may earnestly desire to behold just judgments executed upon the ungodly persecutors—and consequently, that Christians may consistently pray for the punishment of the enemies of the church. And, lastly, it exhibits the principle of retaliation, as a part of the system of God's moral government. Of course, it may be expected, that

not only individuals, but also communities, will be dealt with according to the law of righteous retribution. The time when this event shall come to pass, is shown to be when Antichristian Rome shall have completed her persecutions.

The opening of the sixth seal exhibits a view awfully grand and terrible. All nature appears in a state of dissolution. The scenery is borrowed from the Scripture description of the day of judgment. But it is not the day of judgment itself that is described, but the "judgment," says our author, "which it pleased God to inflict upon the Roman Empire, in which paganism, and its persecuting supporters, were overthrown. To this event alone the prophecy, in chronological order, can with propriety be applied. In all its parts, the prediction is accomplished in that great revolution which took place under Constantine, the first of the emperors who professed the Christian religion.

The fifth seal did not take up any portion of time. Hence, says our author, the events predicted under this sixth seal, in course of time, must follow upon those predicted under the fourth seal. The earthquake, or rather the *concussion*, affected the political heavens and earth. The *sun*, the emblem of supreme pagan imperial power—the *moon* and the *stars*, the other great departments of state, were eclipsed or hurried from their orbits. *The heavens departed as a scroll which is folded up*—the whole frame of government was itself altered, and rendered subordinate to the Christian faith. The author, very justly, considers the government under Constantine, as still *beastly*, although *nominally Christian*. He assumed the supreme power over the Church, and modelled it according to the forms which he introduced into the State. State religions, generally, are made to serve a

political turn. They for the most part, usurp a spiritual supremacy over the conscience. The power assumed by Constantine over the church, although it gave her rest from pagan persecution, was nevertheless tyrannical. The revolution effected by him puts an end to the period of the seals.

Lecture V., Rev. viii. 1.—*The Lamb opening the Seventh Seal.*—In this lecture, the author proposes to explain the preface to the trumpets, give the rules of interpretation, and show the interpretation of the first four trumpets. This plan is judicious. (1) The introduction to the period of the trumpets. This part of the prophetical history is prefaced with great solemnity: on opening the seventh seal *there was silence in heaven about the space of half an hour.* After the establishment of the Christian religion, they enjoyed a respite from persecution, but it was of short duration. "The seven angels," says our author, "stand before their God, and receive from him the trumpets, which shall speedily put an end to the silence which now reigns." Jesus, the angel of the everlasting covenant, appears with a golden censer, in which is the *much incense*—the fullness of his merit in the discharge of his priestly office, with which he perfumes the prayers and services of all his saints, and renders them acceptable unto God. And the same censer *he fills with fire and casts it into the earth*, and then follow *voices, and thunderings, and lightnings, and an earthquake*—the awful emblems of direful judgments, speedily to be inflicted upon the Roman Empire. "The censer," says the author, which conveyed the incense to the sanctuary, is the instrument of torture to the guilty."

(2) The rules of interpretation. In these rules the author is rather diffuse. Rules, like definitions, should be short,

comprehensive and definite. The first respects the time or period of the trumpets. The seventh seal, which includes them all, the author has shown, succeeded the era of Constantine. The last of the seven trumpets is sounded before the commencement of the millennium, Rev. xi. 15. The period of the trumpets must, therefore, be found somewhere between the time of the overthrow of Pagan Rome, and the overthrow of Antichristian power, before the reign of the saints commences. Rule 2. We must distinctly understand the object in view—the definite system of events of which the predictions treat. This, according to the author, and we think he rightly judges, is the Roman Empire, in its present complex ecclesiastical political form. This is the proper object of the judgments announced by the trumpets. Rule 3. It will aid much in giving a consistent, as well as the true interpretation, to affix correct ideas to the symbol which gives its designation to this period. To sound a trumpet was a familiar phrase for calling forth to battle. *If the trumpet give an uncertain sound, who shall prepare himself to the battle.*

The first trumpet. Rev. viii. 7.—"The first angel sounded, and there followed hail and fire mingled with blood,—and the third part of trees was burnt up," &c. This, says our author, points out savage warfare bursting from a distance upon the various parts of the empire in frequent and destructive showers. The western Roman Empire was considered as the third part of the world. The trees and the grass are men of high and low degree.

After the death of Theodosius, the northern hordes of military barbarians made an irruption into the civilized provinces of the empire, and laid all waste before them. The second trumpet, ver. 8 and 9, *a great mountain burning with fire*

was cast into the sea, &c. The object of this judgment, says our author, is the *sea* of the Roman world. This symbol represents many people and nations connected in one body politic, in a dissolute and commoved condition. Thus it is distinguished from the solid earth, which represents the population of the empire in a compact and quiescent state. The judgment itself is a *burning mountain.* A mountain is the symbol of great and established power—Zech. iv. 7. This power was Genseric with his Vandals, who sailed from the burning shores of Africa, and invaded Rome. The city fell an easy prey into their hands. The western empire did not long survive the effects of this burning mountain. Trumpet third—ver. 10, 11. *And there fell a great star from heaven, &c.* The object of this judgment is the symbolical waters—the people in the several provinces—not the *sea*, but the *rivers and fountains.* The heaven of the Roman system, is the whole frame of its government. A great star is a distinguished officer of the government. This star was Momyllus, or Augustulus, the last emperor of the Romans, whose fall put an end to the very name of the western empire. Trumpet fourth—verse 12. *The third part of the sun was smitten, &c.* The fourth angel, says the author, predicts a very general obscuration of the lights of the empire. It was in the year 476 that Augustulus fell from his throne. But the ancient frame of government still remained for a considerable time. It was not until the year 566, that Italy was reduced to a provincial form by the emperor of the East, and the whole form of Roman government was abolished. But amidst all the revolutions which desolate the nations, Christians have ample grounds of hope and confidence. The Saviour reigns. The generation of his children shall be saved.

Lecture VI., Rev. ix. 1.—*And the fifth angel sounded, and I saw a star fall from heaven unto the earth, &c.*—In this chapter, says the author, we have the prophetic history of the last part of the second period including two of the woe trumpets, being the fifth and sixth. The line of chronological order, says our author, is, in the first instance, followed from the fourth trumpet, to the eastern Roman Empire. For it was more interesting to the church of God, to know the condition of the East, because the emperor of the East was still the principal power, and for other reasons which he specifies. He notices, particularly, *the fallen star opening the pit—the locusts issuing from the smoke of the pit—their king Apollyon—their depredations, and the time of these depredations.* With great propriety, we think, he considers the fallen star to be the monk *Sergius*, called by the Arabian writers *Bahira*, a degraded minister of the Christian church. The *locusts* are the Koran. The king, the destroyer, is Mahomet.

The depredations of the locusts are limited to that class of people who *have not the seal of God on their foreheads. The time*, five months. A month, in prophetic style, is thirty years; of course, five months will be 150 years. This trumpet, according to the author, is very properly explained of the woe caused by the Mahometan Saracens, for the space of 150 years after the rise of their false prophet. *One woe is past; and behold there came two woes more hereafter.* The second woe is announced in verses 13–31, by the sounding of the sixth trumpet. The command to *loose the four angels which are bound in the great river Euphrates* is immediately obeyed. These four angels, thus set at liberty to bring the second woe, are the four Sultanies of the Turks. These were seated in their respective capitals, Bagdad, Damascus, Aleppo, and Iconium. *The specified time* of

their conquests, according to prophetic style, is 391 years and fifteen days. Their armies were an immense multitude, 200,000,000. The dress of their horsemen, and the use of gunpowder, introduced under the sixth trumpet, are represented in symbolical language, Rev. ix. 17. The consequences of the terrible ravages of these ferocious Mahometans were not salutary, and produced no reformation among those that were left. *The rest of the men which were not killed by these plagues, yet repented not.* The author concludes this lecture by drawing a parallel between the creed of the Mussulman and that of the Socinians, clearly showing that there is a remarkable coincidence between them, reverting to the progress of the great power, which is at present the principal support of Mahometan delusion, deserving particular attention, as the 1260 years of its prevalence against true religion are drawing near an end, and calling upon Christians carefully to distinguish *true religion* from every other system.

Lecture VII.—The seventh trumpet—Rev. xi. 14–19. *The third woe cometh quickly.* The sounding of the seventh trumpet predicts happy times, *the kingdoms of this world become the kingdoms of our Lord and of his Christ.*—The author proposes, in this lecture, to settle the time of the third woe, to unfold the contents of its predictions, and make appropriate animadversions. *The time.*—The period of the seventh trumpet ushers in the millennium. But it is evident that great and terrible judgments precede that happy period. These are represented by *lightnings, and voices, and thunderings, &c.* The object of all the trumpets is the punishment and demolition of the great Roman Empire. This object, says the author, had been in fact, effected under the first four

trumpets, so far as it respected the Latin imperial power, and as it respected the eastern empire, the object had been fully accomplished in the judgments of the two succeeding trumpets. The Antichristian Roman Empire is the object of the third woe. The narrative of the trumpets proceeds from chap. ix. to chap. xi. 14. The intervening portion, namely, chap. x. and xi. 1–13, may be viewed as parenthetical, introducing to view that system which is the object of the woe announced by the sounding of the last trumpet.

The predictions of the seventh trumpet.—These predictions respect the *grand design* of the woe; the joy which the accomplishment of that design produces; and the *means* employed in bringing it to pass. The great end accomplished is the general reformation of the nations of the earth. *The kingdoms of this world are become*, &c. The kingdoms of this world are the political constitutions which are on earth. Still, the author keeps in view that these predictions respect those kingdoms which are found within the precincts of the old Roman Empire. They were, during the whole reign of Antichrist, *of this world*, as the world is opposed to God and Christ. But now they are *of the Lord and of his Christ*. They are now, says the author, professedly and with understanding, subject to the law of God and the revelation of Jesus Christ. They had been *called* Christian nations: some *supposed* they were Christian States; many *pretended* that they were so: but, in the estimation of Jesus Christ, they were only "kingdoms of this world." Now, however, they understand, they profess, and they support, not a state religion, nor a worldly sanctuary, but the pure religion of the Bible, in a consistent manner.

The seventh trumpet predicts *great joy* for the general

reformation consequent upon the third woe, verses 16, 17. *And the four and twenty elders*, &c.—They who return thanks in this solemn manner are *the collective body* of faithful men in the church. The terrible scenes of the *third woe*, with all the barbarities which have been consequent upon the French Revolution, are by no means, says our author, in themselves, cause of joy and thanksgiving. When, therefore, the saints are said to rejoice in them, it is because these judgments are in the providence of God, introductory to the millennium. This, we think, while it is one strong reason, is not the only one. Not only on account of the happy effects of divine judgments do the saints rejoice, but also because the attribute of divine justice is glorified. The Divine Being hereby shows that he is the righteous Governor of the universe, and faithful and true to his promises, and threatenings also.

The means employed in executing the woe.—These, in as far as plagues and terrible judgments are concerned, will be more detailed afterwards. The author observes that, contemporaneously with the terrible woe of the seventh trumpet, extraordinary efforts are successfully made to render the means of Christian knowledge more abundant throughout the world. *The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.*—The opening of the temple and displaying the ark of Jehovah's testament, plainly point out a period of increasing Christian knowledge; a time when God's gracious Covenant with man, in the Mediator Jesus Christ, represented by the ark, should be extensively made known, and discovered to the view of those from whom it had formerly been concealed—*the mystery which had been hid from ages and from generations.* Now is the time of these wonders. Bible societies,

missionaries, and other modes of diffusing Christian knowledge are now employed, far and wide, to disseminate the knowledge of salvation. The author justly remarks that the oracles of the living God, rendered into the several languages of the world, are carried over its territories, as the sun, going forth from his tabernacle, makes his circuit to the ends of heaven: the herald already stands on the border of every hostile empire, proclaiming in the name of the great God, peace upon earth, and good-will towards men.

Practical remarks.—The Christian's God reigns over the nations of the earth. He directs and governs, and will ultimately be glorified in all their revolutions. He overrules all their sinful policies to his own glory, and the accomplishment of his wise purposes. Let his people trust in him, for amidst all troubles and agitations they shall be safe. The disciples of the munificent Saviour are bound to ascertain the end which he has in view, and employ their agency in bringing it to pass. Nothing can be more honorable than to be serving and promoting the designs of Heaven. Co-workers with God will never labor in vain. The political conduct of Christians in the present age is to be lamented. How lamentable, to see the disciples of our Lord divided from one another by attachments to the contending powers, which this woe will finally destroy! They are only kingdoms *of this world*, which must perish for their iniquities. Religion is not, with any of them, identified. It pronounces their punishment, and hails the approaching reformation.

Lecture VIII., Rev. xv. 7—*And one of the four beasts gave unto the seven angels seven golden vials, &c.*—This is the third great period of the Apocalypse. In order to give a

correct idea of the grand object of the vials, it is necessary, says the author, to begin earlier than the period itself, by a history of the rise of that Antichristian system, which it is their part to furnish and demolish. The author proposes, in this lecture, an exposition of the text and context, and a development of the plan he means to pursue in explaining the events of the period of the vials. The phraseology of the text is figurative. The instruments of the judgment are called *seven golden vials full of the wrath of God.* These vials denote *plagues*, or terrible judgments. They are the *seven last plagues;* for in them is *filled up the wrath of God.* These vials, or cups, hold the wrath of God, which is to be poured out on the earth, as the effect of his justice in the punishment of transgressors. They are *golden*, for his judgments are just and precious, and necessary for the preservation of the order of his empire. *Seven*, the number of completeness, is the number of the golden vials, for they embrace the whole wrath of God toward the object of the vials. The *agents*, are said to be *seven angels.* These are the messengers of divine justice; the actual dispensations of Providence. They come out of the temple with the plagues. Penal dispensations are predicted in the church, are solicited from God in prayer against the enemies of the kingdom of Christ, and are appointed by the Head of the Church for the sake of his body. These angels appear habited in the holy garments of the high priest—*in pure and white linen, and their breasts girded with golden girdles.* The judgments are all righteous, and those who execute them according to the divine command are guiltless. With clean hands and a pure heart they shed the blood of the victim, and their own garments remain unpolluted. He who delivered unto the seven angels these last plagues is

one of the four beasts or living creatures. One, that is, a certain class of Christians ministers, more public spirited, of more correct information, and of greater fidelity to the social concerns of the Christian world, than the rest, and by far the greater number of the ministers of Christ deliver up to the angels the plagues which come upon the nations. They do so, by explaining and applying the predictions—by testifying against lawless power—by plainly pronouncing sentence from the Word of God upon the opposers of righteousness—by actual encouragement to the instruments of vengeance, and by prayer for the overthrow of Satan's kingdom, including the several kingdoms of the Roman earth. A holy company also appears in the church, celebrating the event in songs of exultation—verses 2–4. *They stand upon a sea of glass mingled with fire.*—This crystal sea represents the blood of the Covenant, by which we are justified and sanctified. In this vision, the sea appears mingled with fire; its waves flash with the flames of divine indignation, shining high to the glory of his justice. The holy choristers are characterized as having *gotten the victory*, and as having *the harps of God*. The scene is laid in heaven, although it respects what is doing on earth. They who stand on the sea of glass are conquerors, and more than conquerors, they are triumphers. The music of the harp was less of the plaintive than of the eucharistic kind, and is therefore suited to the song of the conquerors, when they beheld the angels of the vials going forth to pour out the wrath of God upon their enemies. The *beast*, the *image* of the beast, his *mark*, and the *number of his name*, are afterwards explained at large; we therefore pass them over, and proceed to the author's *outline of the plan*, which he proposes in explaining the events of the third Apocalyptical

period. It is absolutely necessary, says the author, that, in order to understand the operation and effects of the seven golden vials, we previously know the character of that system which they are intended to destroy. *Go your ways, and pour out the vials of the wrath of God upon the earth*, that is the symbolical earth; the western Roman Empire. At the time of commissioning the angels of the vials, the church is represented as having the means of extensive knowledge, as consisting of comparatively few faithful members, and as finding it peculiarly difficult to increase the number—Rev. xv. 5–8. The opening of the temple indicates the increase of Christian knowledge. Only one of the four beasts delivering the vials into the hands of the angels, and the temple filled with smoke, so that no man was able to enter, denote both the fewness of church members, and the difficulty of increasing them. The author's plan is the following: 1. Show that the object of the wrath of God poured out from the golden vials, is *the Antichrist*. 2. Explain the contents of the *Little Book* of the Apocalypse. 3. An exposition from chapter xii. of the vision of the *Woman* and the *Dragon*. 4. A lecture on the 13th chapter—character of the *Roman Apostasy*. 5. From the 14th chapter, a compendious history of the Christian religion, in its truth and power during the apostasy. 6. The history of each vial.

Lecture IX., Rev. xvi. 1—*And I heard a great voice out of the temple, saying to the seven angels, go your ways, &c.* —The *earth*, which is the object of all the vials, comprehends the earth, the sea, the fountains, the sun, the seat of the beast, the Euphrates, and the air, which are the distinct objects of the seven vials. The Roman territory is, indeed,

the residence of that upon which the plagues of the vials are inflicted; but the *formal object* of divine vengeance, is that *pernicious and criminal system of social order*, in both church and state, which is established among the guilty population of the Roman territories. THE ANTICHRISTIAN SYSTEM includes the beasts of the pit, of the sea, and of the earth; the head, the horns, the image of the beast, the mother of harlots, and all who are drunken with the cup of her intoxication. *Antichrist* signifies an opposite Christ—the opposer of Christ, under pretence of being himself appointed or anointed of the Lord. There are many Antichrists; all who oppose Christ are such. But it is not to be doubted, that prophecy directs to one great system of opposition, which should arise under the Christian dispensation, as pointed out by this name—emphatically denominated *the Antichrist*. The Antichristian system is plainly described by Paul, 2 Thess. ii. 3–9; 1 Tim. iv. 1–3. It had been described long before, by the prophet Daniel, chapter xi. 36–38. The author, after having stated and refuted several erroneous opinions respecting the Antichristian system, especially those of Mr. Faber, concludes this lecture by adverting to the comparative claims of infidelity and superstition to injure the Christian religion, and showing, that of the two, superstition is the more dangerous. Whilst he warns and cautions Christians to beware of the seducing arts of the adversary, who, in begetting infidelity, and rearing it up to an alarming height among the nations, thereby endeavors to attract the principal notice of the saints, and divert their attention from the apostasy, the principal impediment to a general reformation.

LECTURE X., Rev. x. 9.—*And I went unto the angel, and*

said unto him, Give me the little book, &c.—The author's plan in this lecture is, *to explain the manner in which this book is brought into view*, and *to unfold its contents. The little book.*—It has already been observed, that the whole of chap. x. and xi. 1–13 should be considered as parenthetical. This part is the *little book* introduced as a codicil, or as a note to the *larger*, the *sealed book*. The little book is introduced to view in a distinct vision—the fourth of the prophetic visions recorded in the Apocalypse. It exhibits, 1. The Saviour as holding in his hand an open book. That it was the uncreated angel of the covenant, there is no doubt. Every part of the hieroglyphic points out God-man our glorious Redeemer. As he dwelt in the cloudy pillar, which served as a guide to Israel of old, so he appears *clothed with a cloud*. The seal of God's covenant—the *rainbow*—is upon his head; *his face was as it were the sun*—those who fear his name shall see the sun of righteousness arise with healing in his wings—light shall arise to the upright in darkness. *His feet*, his dispensations, *as pillars of fire*—his steps are in holiness and majesty. In evidence both of his mediatory power, and the extent of his authority, he places his *right foot upon the sea, and his left foot upon the earth.* The right foot is that which naturally first advances. It is put, in this case, upon the *symbolical sea*, the turbulent and distracted multitudes of men who were left in confusion after the dismemberment of the western empire; his left foot is placed upon the *symbolical earth*, the Antichristian system which appears more firm. Still it is under the feet of Messiah. *He cried as when a lion roareth*, denoting his authority, and irresistible power. The little book in his hand *is open.* The former book was *sealed*, for at the date of the vision the events were still future. But of this book,

the subject was actually matter of history at the time to which the vision now under consideration applies. This exhibition was accompanied with the voice of thunder—*seven thunders uttered their voices*, denoting those alarming contentions among the principal powers of the nations, which issue in the great calamities of war. The apostle is commanded to take and eat the *little book*, which, *in his mouth was sweet as honey*, but made his *belly bitter*. The knowledge and reception of his commission was pleasant, but the circumstances of the case, and the condition of both the world and the church marked out in the commission, were painful to a benevolent heart. The little book, the contents of which are to be unfolded, is introduced between the sixth and seventh trumpets, although distant from both. It, indeed, synchronizes with *the three great woes*, but while the object of these is to record the fall of the Roman Empire in the *east* and in the *west*, the object of the little book is to give a miniature history of the state of religion in the western empire only, during the remarkable period of 1260 years. This part of the Apocalypse, therefore, describes *a heathenish church, in league with a tyrannical and idolatrous empire, opposed to a small company of true Christians, denominated the witnesses, and it exhibits the contest between these parties, and the ultimate result.* Chap. xi. 1, 2.—*Rise and measure*, &c.—This command is intended for all the ministers of the gospel. The measuring *reed* is the Word of God—the Holy Scriptures. The *temple* is the church of God in her New Testament organization. The *altar* is the symbol of divine worship. The *worshipers* are themselves to be measured by the sacred rule. The *Court without the temple* is to be *left out*, and *not measured. The churches of the nations*—the Roman Catholic Church, is to be considered as outcast, apos-

tate, and heathenish—*given unto the Gentiles*, for the space of forty-two months, or 1260 years. *The witnesses.*—They are so called because they give testimony to the truth, in opposition to the Antichristian system during the time of the apostasy. They are *distinguished as a part from the whole.* They are Christians belonging to the visible church. Indeed, they are, comparatively, but a small number. The author, very correctly, distinguishes the *two* witnesses, not from the world that lieth in wickedness, from which the church and all Christians are at all times distinguished, but from the great body of Christians, and even from the visible church, *in general*, during the reign of the Antichrist.

There is a similarity, as to the manner of designation, between the *witnesses* and *those* against whom they testify. Every opposer of Christ is an Antichrist. But there is an apostasy, *formally organized* within the precincts of the western Roman Empire, emphatically called *the Antichrist*, which, as a definitely *organized system*, does not exist elsewhere, and which will come to an end in 1260 years after its commencement, or complete organization: so there is a special and definite class of witness bearers, within the boundaries of the western Roman Empire, who are, by way of eminence, called God's *two* witnesses, who testify against the whole system of iniquity, as it corrupts and abuses the *two* cardinal divine ordinances *magistracy* and *ministry.* All other Christians, whether there, or elsewhere, are witnesses for God, and against error, so far as they do bear a testimony; but, as such, they do not belong to the *two* witnesses who oppose the whole complex system of the apostasy, and who shall ultimately be put to death for their fidelity. The testimony which they, as the *two* witnesses, bear, comes to an end at the downfall of Antichrist. It will

be needed no longer. But all Christians will be witnesses for truth to the end of the world. The witnesses for God, generally considered, shall last as long as the sun. But the *two* witnesses *shall have finished their* testimony—themselves shall be cut off, and their testimony shall come to an end. The death of the witnesses, the author justly thinks, is yet future. He offers some, we think, satisfactory reasons, for this opinion. 1. They are not now dead, for they still *prophesy*. Nor are they risen from the dead, for they still prophesy *clothed in sackcloth*. 2. The time definitely marked out in prophesy, in which they are to be employed 1260 years, is not yet expired. 3. The corrupt establishments still remain to be testified against. The work of the witnesses is incomplete. They have not *finished* their testimony. Christ, our pattern and example, the faithful and true witness, was not put to death, until he finished the work given him to do. The two witnesses, like him, shall not be slain until they finish, in their last sufferings, the whole work they have to perform. It does not appear that witnesses have been put to death for testifying against the *irreligion* of civil polity, anywhere as yet, in the Antichristian world. It is not probable that they will escape better in maintaining this doctrine than in other cases. Christ's *headship over the nations*, is the present testimony. There is every reason to believe that, in suffering for this truth, the witnesses will complete their testimony. 4. That the death of the witnesses has not, as yet, come to pass, appears from the fact, that it is caused by the *last* great struggle of the beast against the saints. At the resurrection of the witnesses, the power of the enemy comes to an end. No event corresponding to this has hitherto occurred in Christendom. When the numbers, the learning, and the talents, enlisted on

the side of the Bible religion, and Bible politics, are become so formidable as to alarm the beast, then will he make war upon them, and for three years and a half the war will be successful. Then will be the death of the witnesses. But by the grace of God they shall rise again. Their death shall not be of long duration. They shall arise, in those who succeed to their principles. All irreligious polity will be discarded, and the saints alone exalted to the political heaven. Contemporaneously with the resurrection of the witnesses is the final *earthquake*, and the fall of the *tenth part of the city*—some kingdom, probably that very one in which the witnesses were slain. *In the earthquake were slain of men* 7,000—literally *names of men*, that is, the prostration of titles, and dignities. And here the *little book* closes. It is a summary history of the remarkable 1260 years, with special reference to the witnesses. The author concludes this lecture with the consoling reflection, that America shall not suffer in this dire catastrophe—the death of the witnesses. That event takes place within the bounds of the western empire.

Lecture XI., Rev. xii. 1-3.—*The Woman and the Dragon.*—This chapter, says the author, as it does not belong to the *little book*, must belong to the *sealed book*, and of course, to that part of it which was under the *seventh* seal. This chapter evidently precedes the millennium—is *contemporary* with some of the events of the trumpets, and is an introduction to the vials. It synchronizes with the little book, and with the 13th and 14th chapters. It describes a war in Heaven, and exhibits the principal characters engaged in that war. The characters are the *woman* and the *dragon.* The *woman* is the *actual church of God*, scattered among

the churches of the western empire. She is clothed with the *sun*—the light and the righteousness of Jesus Christ. She stands upon the *moon*—the actual ordinances of divine grace, appointed of the Lord, and giving light to the world, in proportion as the Lord shines upon them. The *crown* which she wears, is the doctrine of the twelve apostles of the Lamb, and of the ministers who succeed them.

The *dragon* is the *devil*, ver. 9, *that old serpent called the devil.* Satan appears of a *red color*, the emblem of persecution, of cruelty, and of blood, and his seat is in the *nominal* church in Heaven. He is *embodied* in the beast, the civil polity of that empire, which hath *seven heads and ten horns. His tail drew the third part of the stars of heaven, and did cast them to the earth.* Nominal Christian pastors, ministers of religion, who are under the pernicious influence of the *beast* which Satan possessed. *Michael*, who is also represented as the *man-child*, which the woman brought forth, who *rules the nations with a rod of iron*, conducts the war on the side of the woman. The spiritual seed, along with Christ, are here described. The man-child is Christ, in his body mystical. He associates his seed with him, as the body of which he is the head, in the work of conquering his enemies. In verse 6th we read, that the woman *fled into the wilderness—where she should be fed* 1260 *days*, that is years. This period appears to have commenced about the beginning of the seventh century. There was, at this time, at the head of the empire, a man, a human monster, Phocas, qualified to answer the dragon's diabolical purposes. This, says our author, is that emperor who gave the saints of the most high into the power of the *little horn*, by constituting Pope Boniface III. in the year 606, universal bishop, and requiring all the churches to acknowledge the papal supre-

macy. The wilderness into which the woman fled, is to be understood metaphorically. It consists in their separating themselves from the criminal policy, honors, and emoluments of the governments of Europe over which the dragon exercises his powerful influence, and to dwell alone, as exiles, in seclusion, but still enjoying God as their refuge and protection. The *war in heaven*, thus represents the great struggle of the Reformation. The civil power waged this war against the woman, at the instigation of an apostate church, and under pretence of supporting her interests. In the 11th century papal power had arisen to its greatest elevation. The popes claimed to be *Lords of the universe*—supreme legislators in the church, and the arbiters of the fate of kingdoms and empires. By the force of truth, under the providence of God, their claims were rendered vain, and such pretensions made to cease for ever at the *Reformation.* Satan was then cast out of the *heaven* of the Roman Church —from his ecclesiastical eminence, and was obliged to take his stand upon the *earth.* He could no longer act as before, by *papal bulls and decretals.* Men were become too enlightened by the Reformation, to be longer imposed upon by such delusion, and imposture. He therefore changes his mode of attack. The woman is still in the wilderness, and far from realizing all the advantages which the reformation was expected to confer. Glorious as was the ecclesiastical reformation, the civil part was still tyrannical, and left her still an exile. *And the serpent cast out of his mouth water, as a flood, after the woman*, ver. 15.—This diabolical flood denotes the torrent of *heresies and licentiousness*, in both principle and practice, which succeeded, in Europe, the work of reform, and which received countenance and protection from the higher powers. False doctrines were

legalized by acts of toleration. Infidelity, indifference to all religion, and a disregard of the divine law in ascertaining the true rights of individuals and social bodies, form component parts of this flood. *The earth helped the woman*, not designedly; but the prevalence of heresies, of infidelity, of indifference to truth and error, instead of their former bigotry and superstition, together with disunion among themselves, diverted their minds from persecuting the saints, and became a wall of defence to the faithful that remained; and thus, instead of the woman *being carried away* by the flood, the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. Enraged at the disappointment, the enemy again changes the manner of attack, ver. 17. *And the dragon was wroth with the woman, and went to make war with the remnant of her seed.* He becomes the dragon in all the terrors of persecution. By the instrumentality of his agents, the civil powers, the beast with seven heads and ten horns, the witnesses are slain. It is the last contest in which the civil sword is bathed in the blood of martyrdom. The author concludes the lecture by showing in what estimation the civil and ecclesiastical establishments of the Antichristian empire ought to be held—the *dragon* against the *woman*, and the *man-child.* And, at the same time, earnestly cautions against the *flood* of errors, heresies, indifference, and infidelity, which the dragon cast out of his mouth, and which was swallowed by the earth.

Lecture XII., Rev. xiii. 1, 2, 11.—*The two Beasts.*—This chapter, says our author, is the most explicit and comprehensive history which we have of the great apostasy of 1260 years, both as it respects the *secular beast*, and the *ecclesi-*

astical beast, as well as the *living image* of the imperial beast, which the ecclesiastical power has set up in the office of the *Papacy*. He proposes to give in this lecture, the interpretation of the beast of the sea—the beast of the earth, together with the image of the beast, his mark, his name, and the number of his name. The first beast is the *secular power* of the Roman Empire in its divided state. In this chapter three distinct Antichristian powers are described—the *first* beast with ten horns, or the secular Roman empire; the *second* beast with two horns like a lamb, or the ecclesiastical empire; the *image* of the first beast, made by the second, or the papal power. The prophecies of Daniel, chapter vii. 2–24, confirm the interpretation that the first beast is the *secular* Roman Empire. It is the *fourth kingdom upon earth*, and coincides with a similar description in the drama of Nebuchadnezzar—Daniel, ii. 40, 41; the *ten toes* of the image answer to the ten horns of the fourth beast in the vision of Daniel. It is further confirmed by the other parts of the Revelation which speak of the beast. In chapter xvii. 3, the ecclesiastical state under the symbol of a great harlot, is distinguished from the *scarlet colored beast* which supports her. In chapter xix. 20, the three parties are mentioned as distinguished from one another. The *false prophet*, or ecclesiastical system is distinguished both from the *beast* and his *image*. This beast rose *up out of the sea*. The *sea* denotes multitudes of men in a state of tumult or disorder. Thus all the four great monarchies arose—Daniel vii. 2. It had seven heads and ten horns.—These seven heads have a twofold signification—chap. xvii. 9, 10. *The seven heads are seven mountains upon which the woman sitteth. And there are seven kings.* Rome was built upon seven distinct mountains. Her different forms of government are called *kings*,

because each was in its turn supreme. These are also designated by the seven heads—*seven* kings. *Five are fallen, and one is, and the other is not yet come.* The five fallen ones were, *kings*, *consuls*, *dictators*, *decemvirs*, and *military tribunes* with consular authority. The one then existing was the sixth head, the *emperors*. Of the *seventh* head, the angel said to John, at the time referred to in this vision chap. xvii. 10, *the other is not yet come.* The *patriciate*, is the seventh head of the beast of the *sea*. This *head* however, was to continue but *a short space*. The patriciate soon merged in a *renovation* of the western empire. In the year 1800, Charlemagne, who had possessed the dignity during 26 years, was crowned Emperor of the Romans, and the *patriciate* was no more. Thus the *eighth* was of the *seven* and is justly denominated the *septimo-octave* head. It is said of this beast, that *it was*, and is not, and yet is. Before the division of the Latin empire, the beast *was* one great sovereignty, or consolidated empire, under one despot; since that period, and during the whole of the Antichristian 1260 years, he *is not* in this respect, but yet the whole western empire, with all its divisions, *is beastly*, and so united as, notwithstanding its distinct sovereignties, to be considered one family, recognizing some particular power as entitled to the precedency. This power is the emperor of the Germanic empire. The second beast, or two horned beast of the earth. *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.* This second beast, says our author, is the *ecclesiastical hierarchy*. In chap. xi. *the little book* describes a *heathenized church* in league with the beast of the abyss, in persecuting the witnesses. That persecution is contemporaneous with the *war upon the saints*, described in this chapter;

for it is carried on in the same 1260 years of the apostasy. The beast is the same in both cases; the great accomplice is also the same. In the 17th chapter, the scarlet beast with the seven heads and ten horns is represented bearing up the mother of harlots, drunken with the blood of the martyrs. She is coadjutor of the *secular* beast, and corresponds with the *second* beast of the 13th chapter. In the 19th chapter, when the beast is taken captive, there appears in his company, as an accomplice in crime, *the false prophet* that wrought miracles before him. His work is the same as that of the two horned beast, chap. xiii. 13, 14. The *false prophet* represents an apostate and treacherous clergy—the Antichristian priesthood, and so, of course, the *second* beast. In the 7th chapter of Daniel, ver. 8, the *little horn* rising up among the other horns of the secular beast, represents the same ecclesiastical usurpation. Before it could obtain the ample revenue and political influence, to which it aspired, *three horns* had to be *plucked up by the roots*—the three kingdoms of the Heruli, the Ostrogoths, and the Lombards, were overthrown. This *little horn*, occupies the same place in the prophecy of Daniel, which in the Apocalypse is assigned to the two-horned beast—the false prophet, and the heathen and harlot church.

This *beast coming up out of the earth*, has *two horns like a lamb*, ver. 11.—The power of the hierarchy is twofold, called the *regular* and *secular* clergy—the regular comprehending all the monastic orders, and the secular all the parochial clergy. He exercises all the power of the first beast—with his prelates, and his monks, he directs the administration of civil power. He causes all to *worship the first beast*—to yield blind submission to the civil power, however impious and tyrannical. He pretends to work

miracles—*lying wonders with all deceivableness of unrighteousness. The image of the beast.*—This image is the papacy—the most striking representation of the old Roman emperors—is as great a tyrant in the Christian world, as they were in the heathen world. He presides in the same city, usurps the same powers; affects the same titles; and requires the same universal homage and adoration. The Pope is the creature of the church, or second beast, as well as the resemblance of the Emperor or first beast. The second beast caused him to be made and worshiped. *Whom they create, they adore.*

The *mark* of the beast.—It is the mark of the *first or ten horned* beast—the civil Latin empire. It is imposed by the *false prophet*, or second beast. He both gives life to the image, and imposes the mark. It is differently imposed on the foreheads of some, and in the right hand of others. The mark in the *forehead*, is *avowed subjection* to the complex and impious power of the nations, in all cases civil and ecclesiastical, to the full extent of their tyranical claim, that in the *right hand* denotes activity, in supporting the thrones of iniquity, whether with, or without the profession of the Roman Catholic creed, or any other heresy whatever.

The *name* and *number* of the beast.—It is the proper name of the *first* beast, or secular empire—chap. xiv. 11. The *mark* and the *name* respect the same beast. It is the *common name* of all those who belong to the empire—chap. xiii. 17. It is the *proper name* of a certain man. It contains the number 666. All these four marks meet in one word, and in one word only; that word must be the name of the beast, and that word is Latinus. This is the name of the western Roman Empire. The same name applies to the whole population—the Latins. It is the

name of an individual man—Latinus, the ancient king of Latium and the *founder* of the empire. And this name contains the number specified, for the ancient orthography, both Latin and Greek, is Latneios.

The author concludes the lecture with a review of the *Latin earth* as the scene of prediction. Its several kingdoms constitute the seven-headed ten-horned beast. It is all-important to ascertain the *name*, and the number of the name of the first beast. It is of importance, in understanding the predictions, to define the countries which are to be affected by the judgments. The Catholics are evidently gaining ground in the last and present century. Their emancipation in Britain, will, very probably, be the death-blow to the protestant interest there. The fall of Britain as a protestant state will, perhaps, afford the true explanation of the slaying of the witnesses.

Lecture XIII.—*The Character and History of true Christians during the general Apostasy.*—Rev. xiv. 1–13—*And I looked, and lo, a Lamb stood on the Mount Sion, and with him* 144,000.—The *time* to which this prophecy has reference.—From the nature of the contrast of the *sealed servants* of God in this chapter, with the *marked slaves* of the beast in the preceding, we are led to conclude, that the two visions have respect to the same period of time—the whole period of the 1260 years of the apostasy. The 144,000 which were sealed in this age of corruption, are introduced at the beginning of the 14th chapter, and hence we infer, that the prophecy ought to be applied to the early, as well as to the more recent ages of the Antichristian apostasy. The author divides this chapter into three parts, a description of *true Christians*—a history of the *principal*

revivals among them, and the *total overthrow* of their enemies. The description is given in verse 1–5. The *Mount Sion* is the true Christian church. There stands the Lamb, at the head of his saints, protecting them from the *wild beast* having the horns of a lamb, and the voice of a dragon. *And with him*, in both a spiritual union and a happy fellowship, are 144,000 Israelites without guile. His open witnesses are but *few;* these are comparatively numerous. They sing a new song peculiar to themselves. No man could learn that song but the ransomed of the Lord. These are the members of the invisible church, although not found all united in any one visible communion. They are the truly godly in the several churches. These comparatively *hidden*, but genuine disciples, are in number to the open and bold *witnesses*, as 144,000 to two, or as the 7,000 Israelites *who did not bow the knee* to Baal, to the prophet Elijah and Elisha. They all, however, have the following four characteristics of true godliness: 1. *Union by faith to the Redeemer*, together with a profession of allegiance to the Lord. *Faith forms this union* with the Saviour. 2. *Purity in doctrine and worship.* "These are they which were not defiled with women; for they are virgins." 3. *Suffering for Christ's sake.* "These are they which follow the Lamb whithersoever he goeth." *They take up their cross and follow him.* 4. *Uprightness.* "And in their mouth was found no guile." The deceitful man cannot be a Christian. No Christian is a hypocrite.

The History of the Revivals of Religion.—Three epochs, distinguished for a revival of the work of God after the great apostasy, have been predicted in this chapter. They are ushered into our notice, under the symbol of so many angels. The first angel of general revival, is described

verses 6, 7, as *flying in the midst of heaven, having the everlasting gospel to preach*, &c. The peculiar character of the ministry of this first revival, is to direct men to the true object of worship, in opposition to the multiplied idolatries of the Roman superstition. This honor seems to belong to the Waldenses and Albigenses. The second general revival is mentioned verse 8, *as another angel following*, proclaiming the downfall of Babylon. This, including all the previous attainments, aims at the actual overthrow of the Church of Rome. The Protestant Reformation, as one great event, is thus characterized. The *third* general revival is described verses 9–13.—*A third angel followed them, saying*, &c. This is, in fact, that *great reform* which will usher in the millennium. The peculiar character of the ministry of the Church of God, during this great work, is, to pronounce the judgments of Heaven upon the whole system of Latin superstition. The prophecy completes the history of true Christians, in the preceding passages, and now turns to the history of the judgments, which put an end to the Latin empire. It is the third woe. *The judgment of the harvest*, verses 14–16.—The *earth* is the Latin empire. The harvest of this earth is said to be *ripe*, when the system is fit for judgment. The *harvest*, in prophetic style, is the symbol of destroying judgments. It succeeds, in the order of arrangement, that which respects the third reformation; because the proper history of true Christians ought not to be unnecessarily interrupted: but inasmuch as that very history declared the ruin of the foe, the event described in the following verses may not only be considered contemporaneous with the reformation itself, but may, in its origin, somewhat precede the work to which it is subservient. The accomplishment of the prediction will be

found in the events which grow out of the French Revolution. The work of overturning, however, is only in its commencement. It is in the history of the *seven vials*, we have a full development of the plagues which are incidentally noticed in this, and in other predictions.

The Vintage, verses. 17–20.—*Out of the temple*, verse 17, the apostle saw, in vision, *another angel* coming forth *with a sharp sickle.* The ministers of the church find, on this occasion, a work suited to their own character to perform. The Son of Man, at their solicitations, punishes the nations by breaking the potsherds of the earth against each other. The ministers of peace take no active part in these deeds of blood—but they are directed to gather the clusters of the vine, and to cast them into the wine press, that they may be trodden by Messiah. All the corrupt establishments, or ecclesiastical systems of the Latin world, are pointed out as the *vine of the earth*, to distinguish them from the *true vine.* Church and State are combined in the Antichristian apostasy. The *harvest*, first in order, and now going on, falls more immediately on the secular power, but greatly affects the ecclesiastical interests of the empire. *The vintage*, which succeeds the harvest, and is a much more dreadful judgment, symbolizes more immediately the destruction of corrupt churches, but will necessarily involve all who make a common cause with the vine of the earth, in irretrievable ruin. For the *beast*, and the *false prophet*, and all who *worship the image of the beast*, shall be destroyed. Great is the destruction. They are *trodden in the wine-press of the fierceness and wrath of Almighty God.* The blood comes to the horse-bridles by the space of 1,600 furlongs—about 200 miles, the distance between the city of Rome and the river Po, and are supposed to designate the pope's own territories,

called Peter's patrimony, as the peculiar seat of the last war. This may be the case, but it is much more probable, says our author, that the twentieth verse is to be taken metaphorically, as denoting a very great and general slaughter. If the claims of tyranny and superstition be effectually defeated, and correct principles established on their ruin, it is of little consequence to the moral world and to the church of God, where battles are fought, or where is the peculiar seat of the last war. *Application.*—The author concludes his lectures with a call upon all true Christians, to cherish the hope of a speedy release from Antichristian bondage. The time of the last judgment upon Antichrist is distinctly marked—the close of the period of 1260 years. If these years are to be calculated according to Jewish usage, the final overthow of the beast and the papacy may be expected to take place in the year 1848. If the calculation be made by common solar time, the man of sin will retain his power until the year 1866. The author prefers the latter—men will differ. The writer of this review would prefer the former. Several reasons might be given in support of this opinion; one alone shall be offered. It is taken from the numbers used by John in stating the period of Antichrist's reign. Twice it is said to be 1260 days. Once it is denominated a time, and times, and half a time. And twice it is represented as 42 months. All these point out the same period. *Time* is put for one year, *times* will then be two years, and *half a time* will be half a year. Three years and a half of twelve months each, make forty and two months, and forty-two months of thirty days each, amount to 1260 days, that is years according to prophetic style. Now as all these point out the same period, it would seem that the same principle should regulate the whole, that no interpretation

should be given to the *days* that would make them differ from the *months*. If the forty-two months are taken to be thirty-day months, according to the Jewish calculation, they will produce 1260 days. But if they contain either more or less, they will not. But twelve months, of thirty days each, will not make one year of our calendar—they will produce 360 days only. The difference of five days and almost six hours each year must be deducted from the whole amount if calculated according to solar time. This will bring the 1866 to 1848. The author earnestly urges all Christians, from a review of the contents of this chapter, to co-operate with one another in every land—to lay aside their jealousies, and the prejudices of party spirit. He exhorts all to awake from their stupor—to arise from their languor—to return from their wandering, and ascending the several sides of Mount Zion, let them meet on its lofty summit, where, in company with the Lamb, they shall join in the music of the harp, and become one fold.

CHAPTER XI.

1815.

A Brief Notice of the Sermons on the Late War. By Gilbert McMaster, D.D.

The preaching and publication of these discourses may, perhaps, at this day, require a word of explanation not called for at the time of their first appearance. Should any consider them as a mere political effusion, thrown out to serve a mere party purpose, he would greatly misunderstand both their character and the spirit of the author. He contemplated the subject of these sermons as one of public morals. The rights of the United States, the invasion of those rights by the public enemy, and the duty of the citizen in their maintenance, and in repelling the invasion of them, involved, in his view, no small portion of moral consideration. In this light the whole subject was contemplated by Dr. McLeod; and in a spirit corresponding with this view he discussed it, earnestly desiring, while vindicating the cause of his country, to subserve, by his labors, the high purposes of moral order.

Those who never thought of the movements of empires in any other light than as the effects of the momentary ambition of aspiring men, or who apprehended not the relations in which God had placed the United States of North America, and the influence which their system of govern-

ment and principles of public policy were calculated to extend over the nations of the earth, as well as the mere partisan, were, indeed, sometimes inclined to speak of "the Sermons on the War" as mere political exhibitions; and consequently unfit discussions for the pulpit by any, but especially by an evangelical minister of the Redeemer so distinguished as the then pastor of the church in Chamber street. Some good men, unacquainted with the circumstances of the times at this and at a future day may, perhaps, be disposed to entertain a similar opinion. Previously, therefore, to a direct notice of the discourses themselves, it may not be deemed out of place to refer to the course of policy adopted and perseveringly pursued by Great Britain towards the United States, and which issued in the war of 1812; as well as to the state of things at home, which called forth these sermons in 1814.

After a seven years' bloody conflict—it must be kept in recollection that the British cabinet, under the influence of defeats, disappointments, and expiring hopes as to success in the scheme of subjugating the United States, reluctantly recognized their independence. England's policy towards the States, subsequently to that event, was marked by unkindness and jealousy. The manifestations of unfriendly sentiments were repeated and numerous. Among these had a place, the long delay in executing the treaty of 1783: "American posts upon the northern frontier had been forcibly retained by Great Britain; her voice had been heard from Quebec and Montreal, instigating the savages to war; her invisible arm was felt in the defeats of 1790 and 1791; and even the victory of General Wayne, in 1794, was achieved in the presence of a fort which she had erected far within the territorial boundaries of the

United States, to stimulate and countenance the barbarities of the Indian warrior."* But we forbear entering upon a detailed history of her invasion of neutral rights, by an attempt to revive the illegal rule of the war of 1756,† sought at that time to be enforced by Great Britain upon neutral powers; by disregard of the known laws of nations; by violation of treaty stipulations; by the shedding of American blood in time of peace, within the waters of the United States, as in the case of Pearce; and by violent attacks upon their vessels, as in the instance of the *Leopard* and the *Chesapeake*, in sight of our own shores. These outrages put to trial the pride, the fortitude, and the patience of America. The cup of insolence was not yet exhausted.

The immediate causes of the war of 1812 are to be sought for in the British orders of council, against the neutral commerce of the United States, and in the impressment of American seamen by the officers of the public vessels of Great Britain.

In the fierceness of the conflict between Great Britain and France, the long settled rights of neutral powers were disregarded, the laws of nations were violated, and the principles of moral rectitude were trampled under foot by the belligerents. In this course of outrage Great Britain led the way. Her orders in council of May 16th, 1806, declaring in a state of blockade the whole coast from the mouth of the Elbe to Brest, inclusive of those two points, as

* Adams' and Randolph's Corresp. State paper of 1815.

† This rule was intended to exclude neutral powers from a participation in the trade between the colonies and the mother country in time of war, which had not been granted in time of peace. A rule never admitted into the code of international law.

well as of every river and port between them; and that without pretending to be able, legally, to sustain the blockade, inflicted deep injury upon American commerce. The retaliatory decree of the French emperor of the 21st November following, though really a dead letter, and altogether inoperative against the British empire, gave occasion to the order in council of November 11, 1807. This order operated almost exclusively against the United States. What manifested its injustice was the fact that America had maintained a strict neutrality. Add to this the fact that the whole marine force of Britain was utterly inadequate to maintain, according to the law of nations, the blockade of the coast of the French Empire and that of its allies. In this order there was an extraordinary display of insolence as well as of injustice. Exemption from its operation upon American commerce could not be obtained, except by landing even American productions at a British port, paying duties, reshipping, and going out under the sanction of a British clearance! The Emperor Napoleon replied to these acts of violence by the decrees of Milan of 23d of November and 17th of December, 1807.

The American government, unwilling to plunge the country into a bloody war, and at the same time determined to give no countenance to the principles assumed in the orders of council, or in the decrees of the French emperor, exercised a dignified self-command in directing the citizens for a time to retire, in a great measure, from the ocean; leaving the belligerents to execute upon each other the penalties of their respective codes of barbarous warfare. This dignified retirement was not without a solemn protest, still maintained with firmness against the invasion of neutral rights by the parties at war. The ships of Britain were forbidden to enter

the waters of the United States, and against both England and France a non-intercourse act was passed; the Federal Government at the same time announcing to both the nations, that should they, or either of them, in reference to America, repeal their injurious orders or offensive decrees, the non-intercourse law should forthwith be suspended, so far as the power so acting was concerned.

Both France and Great Britain felt the loss of American commerce; and whilst, in violation of the principles of justice, they made war upon the legitimate commerce of neutral powers, in contradiction to all the dictates of honorable consistency, each of the belligerents connived at an underhand intercourse between themselves, under the sanction of special licenses.

As Great Britain was first in transgression, so she was most perseveringly injurious. No member of her cabinet was known, while those aggressive acts were in progress, to utter a single sentiment of honorable disapprobation of the course pursued, or to manifest a spirit of relenting or regret, at the injuries inflicted upon a neutral and unoffending people. Violent as undoubtedly were the measures of Napoleon, this was not altogether the case with him. His plea of justification was that of necessary retaliation upon a barbarous enemy, in self defence, and professing, at the same time, his readiness to repeal his decrees, as soon as England should abandon her orders. "It is," said Napoleon, on the passing of the Milan decrees, "It is with great pain that we have thus made the interests of individuals dependent upon the quarrels of kings, and have been *obliged* to return, after so many years of civilization, *to the principles which characterize the barbarism of the earliest ages.* But we have been constrained, for the good of our people and of our allies, to

oppose to the common enemy the same arms which he wields against us. These resolutions (decrees) are the result of a just sentiment of reciprocity, and have been inspired neither by passion nor by hatred."*

The impressment of American seamen from American ships, pursuing a legitimate commerce upon the highway of nations, was the other grievance which led to the war. The Federal Government at all times professed a readiness to enter into arrangements with Great Britain upon this subject, which for the future should be satisfactory, and would prevent every ground of collision; and never refused to give up the British deserter, found in the American service, upon probation of the fact of his desertion before a competent authority. But the United States did object to the subjecting of the persons, the liberty, and the rights, of American citizens to either the caprice, the insolence, or the wants of a British naval officer—often incompetent to be intrusted with matters of infinitely less importance; or to admit the right of invading their territory, by a foreign power, to put at hazard the life or liberty of any who had sought and found, constitutionally, an asylum within that territory. The deck of an American ship, covered by the American flag, except for articles contraband of war, is deemed as sacred as any spot within American jurisdiction. The man who occupies a place upon that deck, of whatever country, is entitled to the protection of the flag that waves over it, until, by the judgment of a competent tribunal, it be decided that to this protection he has no legitimate claim. Under the pretext of reclaiming deserters, thousands of our citizens had been dragged from their own ships, forced on board the floating prisons of Britain, compelled to fight her

* Pub. Documents, No. 2, p. 406; 23d Cong.

guilty battles, and even to aid in carrying into effect her outrageous orders against the sovereign rights of their own country.

In this contest were involved principles of deep interest. The right of expatriation was now contested; and against it was urged the claim of perpetual allegiance to the government of the place of a man's nativity. Great Britain had, indeed, set the example of the right of expatriation, in her own laws for naturalizing citizens of other States, or subjects of other kingdoms; but now, in reference to those born under her dominion, she denies the right. By the proclamations of her Prince Regent, her subjects who had emigrated to other countries were repeatedly called upon to return home; and by that issued from Carlton House, of the date of July 23d, 1814, in connection with the assertion of unalienable allegiance to his Britannic majesty, it was threatened, that should any of those born in the British dominions be found in the ships or armies of the States, bearing arms against him, they would be considered as guilty of high treason, and be treated according to the utmost rigor of the law. To show that this was not to be viewed as an empty threat, selections of naturalized citizens of the United States were made, from among the prisoners of war then in the hand of the rulers of Britain, and were threatened with the penalty of high treason.

The Federal Government, that the enemy might be deterred from his bloody purpose, selected a double number of his subjects, now prisoners in the States, and declared the determined purpose of a terrible retaliation, should any violence be done to those adopted citizens of the United States then under arrest in England. This decisive measure, like that of the First Consul of France, in the somewhat

similar case of Gen. Tandy, had the desired and expected effect. American humanity was well known; and, at the court of St. James, it was as well known, that to the voice of a sickly sentimentalism, interfering with public justice and the principles of plighted faith, no ear would be lent by this country, or its government. The uplifted hand of England was stayed from the execution of the barbarous threat of her cabinet. The government of the United States, at this time, would make no difference between the native and naturalized citizen. America had given her pledge to her adopted sons, and that pledge she nobly redeemed.

France, at length, met the overtures of the Federal Government, by assuring the American minister, that the Berlin and Milan decrees should cease to operate against the United States from the 1st of November, 1810; and the proclamatian of the President of November 2d, in the same year, announced the cessation of the non-intercourse act, as it respected France; and allowed to Britain the advantage of this, till the 10th of the following February, with certification, however, that should her orders in council not be rescinded, that act should be then revived against her in all its force.

Contrary to justice, and regardless of understood engagements, the British government persevered in its mischievous course. This perseverance in wrong, and in the accumulation of outrage, on the part of England, at length exhausted the almost exhaustless springs of American forbearance. The declaration of war was the result. In a review of the whole course of the United States, in their dignified forbearance under, and honorable resistance of British aggression, the compliment of a foreign historian* will be found as

* Bignon.

applicable to every part, as to that act to which he more directly refers. "This act of the American government pleases the imagination and the judgment, as it presents an instance of a nation, which, notwithstanding the extreme inferiority of its forces, preserves its dignity towards a powerful state."

The following extract from a paper of great power, read in the cabinet at Washington, and intended to be addressed as an appeal to the people, giving an exposition of the causes and character of the war, but which subsequent circumstances did not require the public authorities to promulgate, will not be out of place in this connection. "Unhappily, every appeal to the justice and magnanimity of Great Britain was now, as heretofore, fruitless and forlorn. She had impressed from the crews of American merchant vessels, peaceably navigating the high seas, not less than 6,000 mariners, who claimed to be citizens of the United States, and who were denied all opportunity to verify their claims. She had seized and confiscated the commercial property of American citizens to an incalculable amount. She had united in the enormities of France, to declare a great proportion of the terraqueous globe in a state of blockade; chasing the American merchant flag effectually from the ocean. She has contemptuously disregarded the neutrality of the American territory, and the jurisdiction of the American laws within the waters and harbors of the United States. She has enjoyed the emoluments of a surreptitious trade, stained with every species of fraud and corruption, which gave to the belligerent powers the advantages of peace, while the neutral powers were involved in the evils of war. She had, in short, usurped and exercised on the water, a tyranny similar to that which her great antagonist

had exercised upon the land. And, amidst all these proofs of ambition and avarice, she demanded that the victims of her usurpations and her violence, should revere her as the sole defender of the rights and liberties of mankind.

"When, therefore, Great Britain, in manifest violation of her solemn promises, refused to follow the example of France by the repeal of her orders in council, the American government was compelled to contemplate a resort to arms, as the only remaining course to be pursued, for its honor, its independence, and its safety. Whatever depended upon the United States themselves, the United States had performed for the preservation of peace, in resistance of the French decrees, as well as of the British orders. What had been required from France, in her relation to the neutral character of the United States, France has performed by the revocation of the Berlin and Milan decrees. But what depended upon great Britain, for the purpose of justice, in the repeal of her orders in council, was withheld; and new evasions were sought when the old were exhausted. * * * * * * The Congress of the United States could pause no longer. Under a deep and afflicting sense of the national wrongs, and the national resentments, * * * they pronounced a deliberate and solemn declaration of war, between Great Britain and the United States, on the 18th of January, 1812."

Public sentiment in the United States, by a great majority, sustained the measures of the government; but not without embarrassment from the influence of a powerful and active minority in opposition. Upon the measures of that ill-advised opposition we have no disposition to enter in detail. The agony of mind experienced at that day by the friends of the administration, in view of the accumulation of inju-

ries which had been heaped upon their country; in view of the victors of Waterloo now ready to be poured forth in myriads upon our shores; and in view of faction, in various forms, doing its evil work at home, is, perhaps, not yet sufficiently forgotten to allow the passing of a judgment entirely impartial, in the premises.

It would be unjust to many then in opposition to accuse them of defect in patriotism. "I know," said an old and honorable Federalist, at this time—"I know that I love my country; for my heart feels the wounds that are inflicted upon her." Every right-hearted man, of whatever party, could have said this. The party in opposition, according to their numbers, were not inferior in intellectual and moral worth, to those who held the reins of government. To their leading men it is but fair to admit, that they honestly differed with the Republican party in their views of policy. When the future historian shall record the judgment of an impartial public opinion on this subject, he will not leave unnoticed, in mitigation, the honorable grounds of opposition from difference of principle; and the great pressure of the times upon a section of country, whose capital had almost entirely been embarked in commerce, now well-nigh annihilated. The plea of "State rights," too, which in so many States has been urged at different times, by men of undoubted integrity and patriotism, will not be forgotten.

This reference to past events is not for the purpose of reviving old resentments, either as regards the nation with which we were then at war, or the men who led in opposition at home. The motive is very different. The recurrence to the history of those painful scenes is in explanation of the decided course taken by our venerable friend in that conflict. In that contest he saw involved the rights of his

adopted country, the rights of independent nations, and some of the fundamental principles of public morality, and of the rights of individual man. A recurrence of the evils of that day of trial, it is hoped our country will never again witness; and the fact that they may never recur, the more justifies this reference.

The men who then directed the policy of the British empire, did not truly represent the sentiments of the people of that empire. In the breasts of British whigs, the complaints of American wrongs had a responding sympathy. Though not in the cabinet, yet upon the floor of Parliament and in their enlightened and liberal journals, the *principles* of the American cause had zealous and powerful advocates. The days of a narrow-minded and jealous policy, it is trusted, have given place to those of views and measures more worthy of enlightened statesmen. The people of the British empire are in progress toward a better state of things. The bands of an arrogant aristocracy will soon be broken, and the yoke of insolent establishments no longer bear heavily on the public mind. They and the citizens of the United States must henceforth see, that between them there can be no legitimate matter of contest, except an emulation to excel, in the prosecution of measures which most effectually tend to promote the intellectual, moral, and social elevation of man.

In the indications of prophecy, of which the distinguished author of these discourses was an attentive student and able interpreter, and in the light of the promise of which he was a firm believer, he saw in prospect, this elevated state of man. He was well persuaded that the American cause, now in contest with Britain, was one of the important means leading to that desirable result; and no doubt entered his

mind, that the war now waged in behalf of that cause would subserve, under the direction of the good Providence of God, its ultimate attainment, among the nations of the earth. The frame of the British government, as well as the habitual character of its administration, he considered as, in its spirit, opposed to the rights both of God and man. The countenance given to the policy of that government, by many in the ranks of the opposition, he considered as immoral in its bearing; and, of course, never heard with patience the influence of religion invoked, to sustain the cause of Britain against the United States.

He had been an attentive observer of the progress of events in past years. Now he had full before him the details of the policy of the enemy, "equally distinguished by the deformity of its features and depravity of its character. By it Great Britain had violated the principles of social law by insidious attempts to excite, *in a state of peace*, the citizens of the United States into acts of contumacy, treason, and revolt, against their government," as in the instance of Henry's mission. "She had violated the laws of humanity and honor, by seeking alliance with *pirates*, *savages*, and *slaves*. She had violated the laws of civilized warfare by plundering private property; by outraging female honor; by burning unprotected cities, towns, villages and houses; and by laying waste whole districts of unresisting country." Washington city, with its public library and various monuments of the fine arts, in the spirit of vandal warfare, had been laid in ashes; a fleet was making its way down Lake Champlain, while a powerful army, on the shore of that water, was on its march to Plattsburg; certain ports were actually in the possession of the enemy; the harbor of New York was blockaded by his ships of war;

the South was threatened with invasion, and was soon invaded by troops flushed with the results of the field of Waterloo. Meantime the Northern opposition were concentrating their forces, for the projected measures of the Hartford Convention; while some, unhappily, averred that religion and sound morals, as well as the cause of liberty, were ranged on the side of Britain, as their protector and patron.

It was in this state of affairs, and under these circumstances, that our venerable friend, to unmask the deceptions which were in progress, taking his reputation in his hand and summoning his moral courage, while confiding in the Providence of a promising God, appeared in the ranks where he knew he must attack the opinions of men, with whom he was in habits of familiar friendship—men whom he respected and loved; but whom he considered as laboring under a temporary misapprehension of social obligation and patriotic duty. The sermons before us were the results of this appearance—Christians were summoned to rally around the standard of their country. While the opposition to the government attempted to paralyze the exertions of the public arm, his endeavor was to nerve that arm with strength, by inspiring the public mind with confidence in the rectitude of the country's cause. In that day of gloom he vindicated that cause; he rebuked the misapplication of that religion which he understood and loved, which had attempted to turn its voice against the measures of the United States, in that contest; and he succeeded in rousing the spirit of the friend of his country to more vigorous action, by assuring him that his cause was good—that it was sustained by the principles of true religion, by the dictates of pure morality, and that the issue would be happy. Who

will venture to affirm that, in acting thus, this patriotic man neglected his duty?

It is not to be concealed, that, in connection with the defence of the cause of his country, the author had in view the introduction of principles, before the public mind, which he judged to be of permanent importance to the interests of righteousness and peace among men. He was an ardent, as well as an enlightened admirer of the *principles* of the Protestant Reformation of the sixteenth century, in Western Europe. Those principles, as they respected the social relations of men, he justly considered to have obtained an expression and development in the British Islands during the struggles against civil and religious tyranny, in the seventeenth century, which had not been exemplified in previous times. The British Reformers had before them the labors and experience of the able and faithful advocates of truth on the continent of Europe. In France, Holland, Switzerland, and the states of Germany, the cause of the Reformation had been sustained by talent of the highest order. The spirit-stirring period of the seventeenth century called into action, in the British empire, minds capable of appreciating what had been done upon the continent, and of turning to good account the rich fruits of those labors, in enlightened and upright endeavors to carry on toward perfection what their own fathers had commenced at home. The Protestant Reformation was, indeed, a mighty work; but it is to be contemplated as coming greatly short in its developments of what its enlightened agents designed, and consequently, very far from perfect. It may be considered as a bright gleam of light, spreading its rays through the surrounding darkness, and to the careful observer indicating the course to be pursued, in order to the attainment of

ultimate objects, rather than as having actually attained those objects. Some of the first principles of the Reformation, in the maintenance of which the martyrs of the continent and isles of Europe had so profusely poured out their precious blood, Dr. McLeod considered to be embraced in this American contest. So far he viewed the cause of the Reformation and that of the United States as identified.

At the time of the publication of the Discourses on the War, in a letter to a friend, he remarked: "My object is to spread the knowledge of our principles, in matters civil and religious. The good of my country is the next object to the good of Zion. I expect hostility and I am prepared for it. That is, I will bear it without a frown." And in a subsequent letter, referring to his publication, he says: "You will not be so much disappointed about it as some others. It was intended as a display of *Reformation principles;* and I dare say you will think it the best I ever made. The war is the carriage and the equipage in which the old Covenanter travels among the cities of this land. I venture to reveal to you the secret which could not long be concealed from your own sagacity."

Such were the views of our distinguished and beloved friend. Love of Zion and love of country were, in his bosom, in close alliance; and neither of them was a latent affection. Though possessed of great self-command, when such objects were before him, he had no wish, and he made no attempt, to repress the out-goings of his heart toward them.

The effects produced by these discourses are not forgotten. The author was assailed by mere party men. To their assaults he made no reply—he acted in the spirit and to the letter of his resolution: "I will bear it without a frown."

To animadversions on his published opinions on various subjects, it appeared to be his purpose to make no reply. It was known that he had been thus attacked, through the medium of the press, upward of sixty times; but he let them pass without notice. Some of his sincere friends, without opposition to his views, regretted that he had appeared in this controversy, fearing that it might interfere, in certain quarters, with his influence in favor of sound evangelical doctrine, and good ecclesiastical order. The late venerable Dr. B——, with the kindest feelings, in one of our interviews expressed this regret. In a conversation with Dr. McLeod, at a subsequent period, this loss of influence was referred to. He was apprised of the fact; but remarked: "If they need my help they will come back, and if they do not need it, no harm will be done."

The favorable notices of the sermons in the journals of the time, and by our first men, would fill many pages. The testimony of Mr. Jefferson, expressed in his note to Mr. Wendover, then a member of Congress, is well known. The Christian patriot who had for a moment hesitated in doubt, was cheered, while in reading those eloquent and powerfully reasoned pages, he received the assurance, that when he aided the national arm, in the maintenance of national rights against the public enemy, instead of sinning against his God and Redeemer, he was fulfilling a duty demanded by moral right, and was justified in doing so by principles of public law, as recognized by the civilized world; and especially by the unerring decisions of the Scriptures of truth. These discourses had their share in the production of that unanimity of sentiment, at the commencement of the following year, which brought men of all parties with their counsels and their means, to rally around the standard of their

country, verifying the assertion of the third President of the United States, upon his introduction of the Presidential chair: "We are all Federalists, we are all Republicans." Had the war been prolonged another year, the enemy would have been swept from our soil. According to human calculation, the battle of January 8th, at New Orleans was a prelude of what would have followed.

It is now time to notice the Discourses themselves. In the preface to the first edition, the author gives a summary of the motives which influenced him to undertake this work; asserting that what he advocated was not a matter of mere temporary interest, but "the permanent principles of social order and public equity." This preface thus concludes: "If the work contained a single sentiment of irreligious or immoral tendency, I would cheerfully consign it to the flames. I love mankind, I love the country of my choice, I love the saints; and I desire to promote the best interests of true religion and of civil liberty, because I love my God."

In the preface to the second edition, after congratulating his readers upon the return of peace, and remarking on the course of the policy pursued by the enemy, he adds: "Had he speedily met our commissioners with a spirit of equity and conciliation, he might have spared us *some* blood and treasure: and he would have saved for himself *much* of both, as well as, that which is to him of great importance —*his military renown*. Heaven ordered it otherwise. The angel of the covenant, who, notwithstanding our iniquities, presides in mercy over the destinies of our free and happy land, had decreed, that the enemy should send his veterans across the Atlantic, with their hard-earned laurels, for

the purpose of transferring them to the brow of American heroes, who fought and conquered in vindication of the injured rights of their country. In the concluding blow of the war we have a guarantee that our *national rights* shall not again be rashly invaded. The battle of Orleans cannot be forgotten. While we live to enjoy the benefits of the pacification, and hold in honorable recollection the deeds of the soldier, let us be grateful to HIM, who *gave courage to our warriors and success to our armaments*, so far as seemed to himself both wise and good. *Serve the Lord with fear, and rejoice with trembling. He maketh wars to cease unto the ends of the earth.*"

SERMON I.—The first sermon is founded upon Amos vii. 12–16. The lucid and able introduction prepares the mind for what follows. The *proposition* submitted for discussion is this:

Ministers have the right of discussing from the pulpit those political questions which affect Christian morals.

The plan of discussion is—To prove this right—and remove objections.

The topics of argument by which he vindicates this right, are—The object of the ministry, implied in the commission given by the Redeemer, *instruction in righteousness;*—whatever regards sin and duty. Scripture history, which cannot be explained without reference to political principles and transactions. The system of prophecy, which contemplates the affairs of nations. The precepts by which we are commissioned to expound passages which respect *the mode of constituting civil rulers*; the character of such as administer the government—the duty of the constituted authorities—the conduct proper upon the part of subjects.—Passages of

Scripture which reprove them who confer power improperly and threaten magistrates who are unmindful of their high obligations.

These several topics are handled with great power. Beyond reasonable contradiction, the author establishes the right for which he contends. The fastidiousness of timidity in so many of the clergy, upon this subject, has seconded the impertinence of infidelity in persuading men, too successfully, that the affairs of state have no relation to God, and that those who conduct these affairs are not under religious responsibilities to be faithful in their place. How will the minister of Christ account for his neglect, to instruct those to whom he ministers, in their obligations to act upon Christian principles and to honor their Redeemer in civil, as well as in religious life? Let the ministry cease to attach their names to the little partisanship of candidates for office, and occupy the high ground of able and fearless expounders of the oracles of God, and the effects upon political morality and public character will be happy.

But one remark, in this place, is necessary to be kept in mind: The ability to expound the laws of public morality, must be possessed by him who engages in the duty. The admission and exercise of the right under consideration, connected with destitution of qualification for its profitable employment, has sometimes led to dreadful blundering. None lamented this fact more than the venerable author of these discourses, when circumstances subjected him to the penalty of hearing ill-advised political ebullitions instead of enlightened discussions of the religious and moral principles of truth. In the discourse before us, he administers caution against this abuse. "I admit," says he, "the danger of abusing this and every other right which we

possess; and for such abuse we deserve correction. In proportion, too, to the danger of misrepresenting the word of truth, should be our caution in the selection and discussion of subjects before the public.—*This caution is peculiarly necessary for those ministers who venture upon political remarks.*"—pp. 19–20.

The second part of the discussion is the removal of objections. The objections are fairly stated, and ably, as well as candidly, refuted. The objections as usually stated are—Christ crucified, is the proper theme of ministerial discussion. The kingdom of the Redeemer, is not of this world. Ministers have the care of souls, and not of the bodily estate. Gospel hearers are divided in political opinions. Political remarks are unfavorable to devotion. Preachers are dictatorial, and usually opposed to civil liberty.

No man of mind can read this discourse, in a proper spirit, without profit. However strong the temptation to indulge in quotation, we must forbear. We cannot, however, omit giving the concluding paragraph of the reply to the first objection:—"That very reason, which the objector urges against the introduction into the pulpit of political remarks, we esteem as an argument in its favor. The objection proceeds upon the principle, that the gospel doctrine, the Christian religion, is to be perpetually separated from the polity of nations; we go upon the directly opposite principle, that civil rule should be regulated by the maxims of Christian law. Seeing, therefore, that we determined to know nothing among you, save Jesus Christ, and Him crucified; we introduce into this place our political sentiments, and invite you to correct, by the revelation of truth, all your political maxims and actions.

Let us recommend in the same breath, religious and civil duty. '*Love the brotherhood—Fear God—Honor the King.*'—1 Pet. ii. 17."

It pleases the mind to perceive men distinguished for talents and goodness, in different countries and of different religious communities, embracing and vindicating the same sentiments. The late Reverend Robert Hall, of England, in animadverting upon the views of Mr. C——, who maintained that Christians, and especially Christian Ministers, have nothing to do with the discussion of political subjects, observes—"I have no doubt that this event—(that all men will be Christians,)—will take place, and rejoice in the prospect of it; but whenever it arrives, it will be fatal to Mr. C——'s favorite principles, for the professors of Christianity must then become politicians, as the wicked on whom he at present very politely devolves the business of government, will be no more; or perhaps, he indulges a hope that even then there will be a sufficient number of sinners left to conduct political affairs. * * * * It will still, however, be a great hardship, that a handful of the wicked should rule innumerable multitudes of the just, and cannot fail according to our present conceptions, to operate as a kind of check on piety and virtue."*

In repelling the latter part of the sixth and last objection, the preacher eloquently appeals to the conduct of the ministers of the Reformation, in the nations of continental Europe; to the Whigs of Scotland, the Puritans of England, and in our own Revolutionary struggle, to the part that was acted by the Christian ministry of that day. Dr. McLeod would never admit that the Christian ministers of the United

* Christianity consistent with a Love of Freedom.

States, as a body, were hostile to civil liberty; nor would he allow that any but a small minority of them, during the late war, were in opposition to the administration of the government. In the discourse before us, he accounts for a *secular* priesthood, when the establishment of religion has made them part and parcel of the political system, appearing as the panders of despotism. This, however, is the corruption of corrupt establishments, acting upon the corruption of human nature, in the production of their evil designs. This belongs not to the legitimate operations of the Christian ministry, upon its own appropriate field, and under the influence of its own appropriate principles. We conclude our notice of this very instructive discourse, with the following quotation:—

"There are yet among our pastors men who, in despite of the baleful influence of party spirit, feel the force of piety and patriotism, and remember their duty to the cause of equity, their country, and their God. If the rights and liberties of this great and growing empire are doomed to perish, their last abode will be found along the side of the pulpits of the ministers of religion. There are men, in that sacred office, who would, in such a case, use upon better principles than did the Roman orator, the words which he put on the lips of his distinguished client, Titus Annius Milo, 'I will withdraw, and retire into exile: if I cannot be a member of a virtuous commonwealth, it will be some satisfaction not to live in a bad one; and, as soon as I set foot in a well-regulated and free state, there will I fix my abode—*quam primum tetigero bene moratam et liberam civitatem, in ea conquiescam.*' But no? Liberty shall not perish! The daughter of Zion rejoices in her fellowship. Peace and

prosperity shall hereafter visit our land, and dwell in our habitations. The Lord hasten it in his own time, and unto him be glory in Christ Jesus, *world without end.* AMEN."—pp. 47, 48.

SERMON II.—The second discourse is entitled—"The Moral Character of the two Belligerents." The text is, Dan. v. 27. *Tekel; thou art weighed in the balances, and art found wanting.*

The author proceeds to examine both the American and British governments in the light of inspired truth. He begins with the national government of the United States. The immoralities charged against it are comprehended under two heads: *Disrespect for God, and violation of human liberty.* The first of these charges the author sustains by the affirmation that, "*God is not acknowledged by the Constitution.*"

For this omission no apology can be made, or ought to be attempted. That *Being* to whose superintending providence an appeal had been made in their Declaration of Independence, and which appeal in the dispensation of his providence was sustained, the States, in their bond of Confederation, should have with gratitude, *explicitly*, confessed. But while we enter our decided testimony against this neglect, that our testimony may be true and its application just, it is indispensable that we ascertain the extent of the evil. This our venerable friend has, in part, accomplished in the record before us, and to which we shall immediately refer. In addition, however, it is worthy of notice, that the oath of office, administered to the officers of the Federal government, so far as its moral influence is concerned, and here lies its chief force, does recognize and confess the being

and government of God. This, it is true, is only indirect confession of these truths; but though indirect, it is real. The provision of the Constitution exempting the President of the United States from the discharge of certain official duties, on the first day of the week, though an indirect, is, nevertheless, a real acknowledgment of the sanctity of the Christian sabbath, and, so far, is a recognition of Christianity itself. The general practice of the several departments of government, in refraining from business on that day, is in accordance with this view of the subject. The constitutions of Bible, Tract, Temperance, and other associations, all of which are organized for moral purposes, confess the being and government of God, not directly, but by implication only; yet we have not heard them charged with disrespect for God, nor do we know that intelligent Christians, for the reason that such confession is only indirect, refuse them their support. But let us hear our distinguished author himself, in explanation of the matter.

"In a federative government, erected over several distinct and independent States, retaining each the power of local legislation, it is not to be expected that specific provision should be made for the interests of religion in particular congregations. The general government is erected for the general good of the United States, and especially for the management of their foreign concerns: but no association of men for moral purposes can be justified in an entire neglect of the Sovereign of the world. Statesmen in this country had undoubtedly in their eye the abuse of religion for mere political purposes, which in the nations of the old world had corrupted the sanctuary, and laid the foundation for the persecution of godly men.

"On the score of religion, it is better to *neglect*, than to *prostitute* the church of God. *Here*, the framers of our law have said to the daughter of Zion, 'Depart from our councils. A few of us love thy cause; but there are some who hate it; and the greater part are indifferent about thee. Go, seek thy way uninterrupted through the land. Thou art free to pursue the most desirable course: but upon our aid thou must not calculate.' *There*, political men beheld the Christian cause with an eye that seeks to make gain of every object within its reach. The statesman said, 'Come, daughter of Zion, thou must bear my yoke; thou must be my servant; thou must promote my interest; and shouldst thou refuse my mandates, thou shalt suffer for thy fidelity to Jehovah. Whatever the Bible may teach, it is my business to establish such a system of religion as best suits my own political plans. This is my determination.'

"Notwithstanding, therefore, the irreligion of the general constitution of our government, the church of God is, in this country, upon a better footing, as it respects the national power, than in any other country upon earth. Nay, under existing circumstances, it is our mercy, that God has so ordered it in his providence, that men, of the description of those who are elected to power among the nations, have not been permitted to interfere with ecclesiastical polity, and to exercise sovereignty over the consciences of men, in their spiritual concerns."

Some of the language of the preamble to the treaty with Tripoli, in 1797, was, perhaps, neither happy, nor altogether true. That treaty has however been, it is believed, since modified. What was exceptionable was in the preamble only, and an inspection of the treaty itself will show that

it embraced no improper or immoral stipulation.. The doubtful declaration, that the government of the United States has in itself no character of enmity against the laws or religion of Mussulmen, must be confined to the subject of the treaty—mere commercial relationships. And to say that the United States government is not *founded on Christianity*, is so near the sentiment and language of the whole Reformed Church, which declares "that civil government is not founded in grace," that we must ascribe some part of the remarks made upon it to a momentary inadvertence.

The second charge adduced against the American government is, "The violation of human liberty." In sustaining this charge, reference is had to slavery. That this deplorable evil was forced by Great Britain upon this country, in its colonial state, is matter of deep sorrow; and that any of the States, at the time of forming the Constitution, were indisposed to authorize the government of the Confederacy to extinguish the evil, is greatly to be lamented; and still further, that so many in the slaveholding States are disinclined to adopt efficient and wise measures, for the abolition of this calamity, is cause of sincere regret.

Upon the relation of this grievous evil to the Constitution and government of the United States, the following remarks may be offered.

1. Slavery was seen to exist in the country, and under its *institutions*, man was held as the property of his fellow man. What department of those institutions,—whether that of the Federal or the State authorities only—was chargeable with authorizing this evil, was not always inquired into. And yet the ascertaining of what is matter of fact on this point, is necessary to a just and impartial judgment upon the subject.

2. In the practice of slavery, crime was seen to exist; and in reference to the District of Columbia, and the regulation of commerce between the States, Congress, without any constitutional obligation to be so, is at least criminally negligent. To him who is a stranger to our institutions, there is nothing more easy, and it may be said, nothing more natural, than to refer civil evils, or political wrongs, to the general constitution of the Union; and yet nothing may be, at the same time, more unjust. The circumstances, too, must be very peculiar, the call very pressing, and the facilities favorable, that will lead any man, stranger or citizen, to examine every, or any, constitutional question with that precision that will lead to an unerring judgment upon it, in its various bearings.

3. If under the circumstances in which he was placed, a language was employed by our departed friend, as it was by many others, too strong, as regarded the relation of slavery to the Federal Constitution, it is not to be deemed strange. Had he then, in this case, as we know he did at a subsequent period, carried out in detail, his own view of the federative and limited character of the Constitution of the Union, his expressions, without any change of principle, would have been modified. The abolition of the slave trade by the Congress of the United States, and of slavery itself by several of the particular States, together with the extended and enlightened discussions upon that complex and very delicate subject—the limits between Federal and State jurisdiction, all contributed, at a subsequent period, to guide the attentive observer to a more just decision than had previously obtained upon this subject. Our statesmen more generally think accurately upon it than was done twenty years ago. *A modification* of view as to where,

upon whom, or upon what, the crime of slavery is chargeable, is very different from *a change* of principle in reference to the evil itself, in its moral and political bearings. In the mind of the author, there never was any abatement of the abhorrence of the principle and practice of slavery. The persuasion in the mind of any man, that the Federal Constitution never made a slave—expresses no approbation of slavery,—is not inconsistent with a detestation of slavery itself, and of the code that really authorizes this crying sin.

The view taken of the British government is full of interest. Against it five charges are tabled and well sustained. The following is an outline of this portion of the discourse.

1. *The British government, as it now exists, is a despotic usurpation.*

2. *A superstitious combination of civil and ecclesiastical power.*

3. *A branch of the grand Antichristian apostasy.*

4. *Erastian in its constitution and administration.*

5. *Cruel in its policy.*

These charges are amply sustained, by the facts adduced, in the course of the discussion. How ill founded the plaudits of the court of St. James as the defender of *our* religion, and the protector of the liberties of mankind, is made to appear. And withal, in the usual spirit of the author's discrimination of mind and kindness of heart, will be found the cordial recognition of excellence of character, and of many of the institutions found in the British empire. The moral worth of the subject is not confounded with the profligacy of the monarchy, nor are the virtuous institutions and acts of the people, identified with the immoralities of the constitution and its corrupt administrations.

In this discourse, the reader finds the results of much research with various and interesting historical notices. The origin of the term, *Erastian*, and its import in ecclesiastical history, the following extract will explain.

"*Thomas Erastus* was both a divine and a physician. He was learned and active, and influential among the distinguished men of that very remarkable age in which he lived —an age which roused, by an extraordinary impulse, the human mind from the lethargy under which it had long labored—the era of the Reformation. Born in Baden of Switzerland, in the year 1624, and educated in Bazil and Bologna, he practised physic at the court of the elector palatine, and became professor in the University of Heidelberg. In his book on *Excommunication*, he develops those principles which have since been called by his name. That Christ and his apostles prescribed no forms of discipline for the church—that the supreme ecclesiastical power belongs to the civil magistrate—that ministers are only teachers possessed of the right of public persuasion—that to the government of the State belongs the right of admitting members into the church, and excluding them from it—that the church of Christ is a department of the civil commonwealth, are the sentiments of Erastus. These have always been the prevailing sentiments of the court of Great Britain, since the time of Henry VIII. The clergy of the church of England, from *Cranmer* to *Whitgift*, were of Erastian principles. *Bancroft* was the first to maintain the divine right of the episcopacy; and even since his day, the great body of the English hierarchy view the church '*as a mere creature of the State.*' Indeed, the Puritans themselves, both the ministers and the members of Parliament,

were willing at first to subscribe, with but little variation, to Erastian sentiments, although disposed to a greater degree of liberty, in religion and civil concerns, than was consistent with the pleasure of the court and the bishops. It was not, until the Scottish commissioners explained, in the Assembly of Divines, the true polity of the church of God, as a *spiritual empire*, having its own officers and laws, *under* THE HEAD JESUS CHRIST, that the English ministers fully understood the distinction. To the faithful labors of the church of Scotland, the Christian world is indebted, under the blessing of God, for the prevalence of a principle, now universally understood, and, in this country, reduced to practice by all the ecclesiastical bodies—that *the church is a distinct society, with an organization of its own.* This important doctrine is of divine authority. Its truth hath been attested by the blood of the martyrs: and the kingdoms, which oppose this part of the faith delivered to the saints, are guilty of rebellion against *the King of kings, and Lord of lords.*"

The conclusion of this sermon evinces where the confidence of the preacher found its place of rest, for himself, his country, and Christians at large. He thus speaks:

"To the causes and proximate consequences of the present war, I intend, hereafter, to turn your attention. Independently of these, our acquaintance with the national character of the parties furnishes an argument in support of our hopes.

"There is an *eye* above the earth, that knows the nations, that marks their conduct, that observes the strife. There is a *Man*, elevated above the world, with whom is no respect

of persons, who is touched with the feelings of our infirmities, and will award to men and to empires their due. Christians, it is your Redeemer. Behold him on high, at the right hand of God, exalted above all principalities and powers. He is Prince of the kings of the earth. He rules in the battle. He directs the storm. He is mindful of individuals. He will save them that trust in him. He will bless and protect his church, while the nations are at war. He invites you to come under the shadow of his wings. There you shall have rest. His voice of peace is heard, while his hand controls the battle. Yes, brethren, while his Almighty finger writes upon the palace-wall this sentence against the nations, MENE, MENE, TEKEL, UPHARSIN, to you he says, *Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.* AMEN."—p. 100.

SERMON III.—The subject of the third discourse is "The Lawfulness of Defensive War." The text is, Prov. xx. 18. *With good advice make war.* The plan of discussion is:

I. War is, in certain cases, lawful.

II. Explanation of *defensive war.*

III. When a nation is engaged in lawful war, it is the duty of all to afford it their support.

This is really a very able discussion, and certainly not less interesting than the foregoing. The definitions given are worthy of special notice. The confirmation of his positions from reason, the most distinguished writers on public law, and especially from the Bible, has peculiar claims upon the reader's attention. The entire discussion at once evinces the soundness of his doctrine, the comprehensiveness of his views, and the commanding powers of his mind.

In making extracts we know that we should not trespass. The following, however, appears to embrace so much that is calculated to correct the errors of weak or wicked minds, on the subject of capital punishment, for sufficient cause; and on that of defensive war, as explained by our author, that we think a service will be rendered to the public by bringing it in this place, into view.

"To live in a *state of society* is both the duty and the privilege of man. It is the Creator of the world, who said, *Is it not good that man should be alone.* A great part of the active principles of human nature would remain unimproved and unemployed, and much of his happiness would necessarily be cut off, were man doomed to a perpetual seclusion from society, and constrained to spend his life in solitude. It is not, however, to be expected, that a state of society can exist on earth, during the continuance of our imperfection, in which no error in morals will obtain. *Humanum est errare.* Diversities of views, and of inclinations, and of interests, cannot fail to produce discord; and the corrupt propensities of individuals require, for the preservation of social order, that the power of suppressing evils should be placed in the hands of competent authority. An *advisory authority*, unless endowed with the right of employing *force*, would be found a nullity. Thus, as society is necessary to man, and government is necessary to society, the application of force is essential to both: and the application of force to the correction of erroneous conduct, necessarily implies, that civil society has the power of property, liberty, life, and death, over every member. Such is the constitution of of society. SUCH IS THE WILL OF GOD, expressed in the constitution of human nature. Let *theory* say what it will, it is

a *fact*, that civil society has the right of taking away by force the life of any of its members.

"In vain am I told, by visionary theorists, that man has not the right of taking away his own life. I know it. The Lord giveth life. He only has the right of taking it away, or of ordering another to take it away. In vain am I told, that society has only the rights which individuals have surrendered to it: and that of course it has not the right of taking away my life, seeing I could not surrender what was not at my option. I did not make myself a social being. God made me so. *Society is his creature.* From him it derives the right of self-preservation. Civilians and divines behove to attend to this fact. It is atheism, however it may be disguised, that supports the contrary principle. He is a short-sighted statesman, who, enamored of the theories of *Beccaria* and *Voltaire*, argues against the right of *capital punishments*, in any case. It is not *humanity* but *folly* that dictates this doctrine. He is a short-sighted divine, who is seduced by the reasonings of *George Fox* and *William Penn.* It is not religion; but fanaticism, that is promoted by such arguments.

"I know, that small societies, in the bosom of regularly organized nations—I know, that ecclesiastical bodies may exist, without the application, upon their own part, of violence to any member; but the power of force must exist somewhere, otherwise, one unruly member might destroy any such society.

"Laws are necessary to guard the rights of property; but if society have no right to transfer so much of the debtor's property, against his will, into the hands of the creditor, as may satisfy equity, laws are a non-entity: again, if the debtor resists the officers of the law, and society has no right

to apply force in any case, the debtor escapes with impunity, and laughs at the law. Legislation is still a nullity. If force may be applied in any measure, short of inflicting wounds and death; if the debtor knows beforehand, that no power dare touch his life, he may arm himself; he may escape the law with all its other force; and he may lay under contribution, to his *cupidity*, every member of the community. There must in such case be an end to society. This is obvious to every man. Each State is of course compelled to arm, with the sword, the civil magistrate. Each individual will say, though I have no right to destroy my life I have power to amputate a member for the preservation of the body; and each State will say, I have power to cut off any member for the safety of the whole.

"This argument puts beyond a doubt the lawfulness of war. *Civil punishment is the exercise of force upon an enemy, to the community of which he is a member.* The lowest degree of punishment, involves the right of taking the life of the criminal, if resistance on his part render the application of such force necessary. Most assuredly, then, if the aggressor be of a different community, and be authorized by such community to act as an enemy, the sovereign power of the injured commonwealth may lawfully resist, even unto blood; and may apply the degree and kind of force necessary to correct the evil. If the right of waging war be withheld from the body politic, there is an end to the independence of nations, and all society is dissolved.

"Reasoning upon these principles, I am constrained to pronounce the contrary opinions, by whatever names, and from whatever motives, they are urged, both unreasonable and dangerous. It is the will of God, expressed in the constitution of society, that nations have a right to wage war:

and if it should ever be made manifest that the Deity, by positive injunction, prohibited the exercise of this right, I would indeed submit to his decision, and submit implicitly; but I would also infer, that, in making such prohibition, he, who knows the consequences of his own laws, had also ordered the dissolution of society itself. So far is the revelation of his grace from giving countenance to such absurdities, that I am enabled thereby to support the principle urged in my text, *With good advice make war.*"—p. 106–110.

The discourse concludes with an important and manly exhortation. Referring to the men in power in the United States, the author says:

"Examine, yes, examine, with rigorous impartiality, their character and their acts: speak out; blame them when they do wrong: But forget not your country. Unite in her defence—in defence of her injured rights. Support those who wield the sword, and who direct its application—support them with the means necessary to convince the enemy that, whatever may be the domestic strife for influence, for place, and for power, in regard to those who have taken your friends, and your fellow-citizens into captivity, who have interrupted and despoiled your trade upon the ocean, who have violated your neutrality, and who lay claim to your soil,—in regard to them, convince the enemy, convince your own rulers, and the whole world, that you have but ONE MIND. Defensive war is lawful—a brave people have the prospect of success—and a moral people will prosecute the contest to a successful termination—AMEN."—p. 147.

SERMON IV.—This discourse is a continuation of the

preceding, and is really an application of the subject explained in that discussion. The text is the same, Prov. xx. 18.— *With good advice make war.*

Passing over the first part of this sermon, which had an important object at the time of its delivery, we come to the two great points illustrated and defended in this. Those are:

1. To show that *The United States have lawful cause of war with Great Britain.*

2. To explain *the principles upon which the war should be prosecuted.*

The doctrine of perpetual allegiance and the right of expatriation, under the first head of discussion, are brought under review. Having exposed the absurdity of the British claim to the perpetual allegiance of those born under their dominion, the author takes up for consideration:

The Right of Expatriation.—This subject is examined with a discriminating precision, and the right vindicated with a force and variety of reasoning, perhaps, nowhere else to be found. The following are the topics of argument:

"All men are born equally free—There is no obligation by contract to prevent entirely a change of country—Allegiance and protection are reciprocal—All nations recognize the principle of expatriation—The contrary doctrine leads to absurdity—And the word of the living God secures this right to man."—p. 167.

The argument from Scripture is very happy in the selection of examples, and in setting aside the moral claims of the Prince Regent, as set forth in his proclamations, to which reference has already been made.

"The Scriptures inform us, that God gave the earth to

the children of men. It was his will and command, that it should be peopled from one pair. *God said unto them, be fruitful, and multiply, and replenish the earth.* But this order could not be executed, unless the children should emigrate from the place of their nativity, settle in other countries, and form new societies. There is, moreover, no provision made in the Scriptures, for keeping the colonies in perpetual subjection to the parent state. This would make the whole world subject to one unwieldy despotism. Upon the contrary, we are assured, that when religion prevails over all the earth, there shall still be distinct *nations, which Satan shall deceive no more;* there shall still be distinct kingdoms—even the kingdoms of this world, *that shall become the kingdoms of our Lord and his Christ.* In conformity to this principle, the Governor of the universe, at an early age, when men formed the plan of adhering together in one great and corrupt society, performed a miracle to prevent the evil; and, *so the Lord scattered them abroad from thence, upon the face of all the earth.* Instead of permitting the sovereign of every country to deceive the subject with claims of perpetual allegiance, God commanded Abram to *expatriate* himself. The father of the faithful obeyed, and left his native country. In vain would the kings of the Canaanites claim, as bound to serve them, the descendants of Abram, born in their territories. *Jacob* removed with his family to Egypt,; and even there, notwithstanding the power of the monarchy, they claimed the right of being considered as a distinct people, and of emigrating at their pleasure from the land of bondage. The proclamations of the Prince of Britain would have passed for morality at the court of *Pharaoh;* but *Moses* without *fearing the wrath of*

the king, said unto him, Let my people go. The tyrant ultimately suffered the punishment of his crimes, when he attempted to reclaim, as native subjects, the Israelitish emigrants. Pharaoh, and his host, his chosen captains also, were drowned in the Red Sea.

"Moses did not offend the laws of morality, although in despite of *native allegiance*, he invited *Hobab* to expatriate himself from *Midian*, and accept of naturalization in the commonwealth of Israel. *Come thou with us, and we will do thee good—Leave us not I pray thee—and it shall be, if thou go with us, that what goodness the Lord shall do unto us, the same will we do unto thee.*"

Those tender and often unaccountable emotions that enter into the constitution of the love of the place of one's nativity, were not strangers in the breast of the affectionate author of these discourses. As he advanced in years, the force of those generous sentiments did not abate; but they interfered not with his affection, a growing one, for the country of his adoption, and its free and noble institutions. In the vehemence of party politics, we sometimes hear insinuations and surmises thrown out, not in perfect keeping with the generous spirit of our institutions, in reference to our adopted citizens. The United States have nothing to fear from the *patrial* attachments of their *enlightened* and *virtuous* sons of adoption. In what virtuous and cultivated heart did the tenderness of filial affection ever interfere with either the intensity or fidelity of connubial love? But, on the subject under consideration, expressions of ungenerous surmise are only the momentary ebullitions of party heat, and, of course, being

transient in their nature, are inoperative in their effects. The following extract we think very fine. It illustrates the harmony of affection and of principle in the character of our friend.

"There are, I feel and acknowledge, many tender ties to bind us to our *native* country. We cherish, in fond recollection, the scenes and the partners of our youthful days. We revere the land of our fathers, and the place of their sepulchres. We look back on the friends that we have left behind: we desire their welfare: we cultivate their correspondence; and we are not ashamed to call them brethren. If we have left the national society, and have thrown off allegiance to their rulers, we count it no dishonor to have been born in a territory, where arts and science, and literature, and heroism, and patriotism, abound. Even now, I can gladly transport myself on fancy's wings to my native hills. I would still listen to the music of the lark, to the bleating of the flocks, and to the reaper's song; and I would close the day, in the bosom of a peaceful family, with a solemn hymn of thanksgiving to the Lord. I would still gaze on the lofty rock, where the eagle builds her nest; admire at a distance the cloud-capt cliffs of *Benmore*, and count the foaming billows of the Atlantic, rolling among the basaltic pillars of *Staffa*, along the classic shores of *Iona*, to the bold promontories at the mouth of *Lochlevan*. I bless my native country, and take pride in all the excellency of her sons. Others, too, feel towards their native place as I do. But yet, my brethren, on a question of morality, truth must decide. Conscience, and not fancy, must make the application of God's law."—pp. 180, 181.

How must he, in his visit to his native isle in 1830, have

enjoyed the grandeur of the scenery which, in 1814, he with so much animation described. When in his native land, among those isles, and cliffs, and rolling waves, he looked back with no less—with stronger—affection to the United States, his adopted land; and his correspondents here well know with what emotion he referred to "his own, his beautiful New York!"

II. The explanation of the second part.—*The principles upon which the war should be prosecuted.* Under this he submits for discussion three positions, embracing principles not of partial, but of universal application.

1. In a state of war we must consider each community as one body.

2. The nation only is the proper object of war.

3. The changes which humanity has already introduced into the modes of warfare, should not be diminished, but extended.

We forbear to make any remarks of our own upon the very happy mode of illustration chosen by the author, for the establishment of these positions, upon grounds of individual, moral and social right. The following extracts are instructive.

"I shield, from the charge of insincerity, those conscientious men who may disapprove of the present Administration and the conduct of the war, while I make no apology for him, who, devoid of patriotism and virtue, calls in question the legitimacy of the contest as it now exists, and recommends submission to the enemy—I make no apology for him, who strives to prevent the success of his country in the present strife. I leave him to the comforts of his own

reflections, knowing, as I do, that whatever may be his motives, they cannot command the approbation of his country, of his contemporaries in other lands, of posterity, of his conscience, or of his God. With him, therefore, I do not stoop to argue the question. To others I say, let us examine, upon moral principles, the mode of prosecuting the present war.

"I am not the eulogist of men in power; neither *do I give flattering titles to man:* I love the country of my choice, and I pray to God for the prosperity and success of its arms. I lament whatever of indecision, and imbecility, and improvidence, and mismanagement, has appeared in the halls of legislation, in the executive councils, in the leaders of our armies. I could fervently wish, and devoutly pray, for more firmness, and wisdom, and action, and for more extensive resources in men and in money for the safety of the nation. But I would not dispute, and embarrass, and threaten, for the purpose of producing an effect, for which I should afterwards blame those who were irresolute enough to listen to my opposition. I would not strive to bring about an evil for the sake of condemning it, and injuring the country. I would not *tempt to sin*, for the sake of *triumphing over the fallen.*" —pp. 184–185.

The following extract is recommended as peculiarly appropriate at this day, and as indicating the value he set upon the continued Union of the States:—

"If negotiation should fail to secure a speedy peace, the dangers of the country call for unanimity in the strife of blood and battle. In that case, supporting the war

will be the means of preserving *the union of the States:* and this is unquestionably desirable. Whatever mistaken individuals may say of the collision of interests, and the rivalry existing between the North and South, the East and the West; every State, every part of this extensive empire, has a deep interest in perpetuating the *federal* connection. It is the means of preventing those collisions and jealousies from coming to an open rupture—it is the means of internal peace and friendship—it is the means of promoting their commerce, their manufactures, and their agriculture—it is the means of cultivating, by suitable encouragement, the sciences and the liberal arts—it is the means of preserving unimpaired the liberties of the people, and guaranteeing the forms of their democratic policy—it is the means of defence against foreign enemies, waiting to divide, and anxious to destroy—it is the means of securing religious liberty, together with the purity, the peace, and the growth of our churches. The several religious denominations, already weakened by dissension, would become still more weak, if the parts of each ecclesiastical body situated in the different States, were cut assunder by political distinctions, which must turn brother against brother. Such a state of things would prevent all liberal intercourse among Christians scattered over this land from north to south; and if by renewing in America the local favoritism and political priestcraft of the old world, some particular clergymen might rise to a higher eminence, true religion would suffer by the change; and the more ingenuous and humble men, would become more limited in their influence and usefulness.

"I would urge the support of the war, because I earnestly long for a permanent peace. You know the enemy.

His claims will rise, by his successes; and fall, in proportion to his defeats. The more he suffers, the more will he be disposed to relinquish the contest. The greater his danger, the sooner will he come to an accommodation. By consistency and unanimity, America might have finished this war as soon as it had commenced. It is only by affecting the fears of the foe, that he can be made to listen to the voice of equity.

"I would recommend the support of this war, because it is just. The United States ask for nothing, but what they ought to have; what it is lawful for the enemy to give; what is in its very nature moral—the protection of property, and personal liberty. I pray for success to these righteous claims: I pray for courage to the warrior, and for success to the armaments by which the plea is urged, because the cause is just—because it is necessary to the repose of the world—because God has promised that this cause shall universally prevail."—pp. 194–196.

Sermon V.—The text is, Jer. li. 10—*Come and let us declare in Zion the work of the Lord our God.*

Our departed friend, the author of these sermons, was habitually inclined to look with a favorable eye upon his fellow man. For the aberrations which often appear in individual character, he would seek an apology in mitigation, and in a case of doubtful acting, he would endeavor to find and fix upon the motive least exceptionable, that might be supposed to influence to that course of conduct. Of this feature of mind we have an indication in the following remark, found in the introduction to this sermon. Adverting to the diversity of sentiment which may be

expected to exist where freedom of speech is authorized, he observes:—

"The complexness of public affairs—the imperfection of knowledge—the peevishness and the passions of the heart, give us reason to believe, had we not the lights of history to assure us of the fact, that without any uncommon degree of depravity, men will dispute about the several interesting concerns of social life."—page 198. What a lesson of forbearance is taught us in this remark!

The plan of discussion is to show,

I. That all wars are in a certain sense the work of the Lord.

II. As such, they ought to be understood and declared by a religious people.

The discussion of the first head leads the reader to a devout consideration of the providence of God, while under the second division of the subject, we are conducted to a most interesting view of the several ends to be answered by *this war*, as a work of the providence of God. In illustration of this part of his subject he affirms,

1. That the war is a judgment.

2. That it is a trial of *Christian liberality*—of the degree of *patriotism* to be found in the United States, of our *republican institutions.*

3. The war is a benefit. Its sufferings will exercise the saints unto godliness, promote their holiness, their usefulness, and their future happiness. It brings to notice among the thinking part of society, throughout the nations, *great and important principles of moral order.* America, by it, will acquire a respectable character among the nations. The American name respected abroad, will communicate at home the impulse of patriotism. The doctrine of expatria-

tion, and the true nature of allegiance and protection, being better understood, will encourage the best part of the *Protestants* of Europe to seek here an asylum, in the day of trial and darkness which awaits them in their own country. It is destined of the Lord to subserve the drying up of the waters of Euphrates; the destruction of the slavish doctrines of the old world.

The progress of events, during the last twenty years, has fully justified those anticipations of this distinguished man. Through the clouds that hung, in that lowering day, upon the horizon of our country, his keen eye descried what, under a benign Providence, the triumphant march of the democracy of the land has realized. Listen to his prophetic language:

"The very opposition which is made to this war is the means of ultimately strengthening the American democracy. Whatever may be the *designs* of the leaders of that opposition, the *arguments* employed by them are *democratic*, and these will not be forgotten. The appeals which are made to *the people* will make the people still more sensible of their own strength and importance. The societies which are formed, whether to support or to oppose the Administration, are so many small democracies, which still tend to promote the principles of civil liberty. They are *jacobinical institutions*, conducted with all the zeal for power, but with more intelligence and order, than the Parisian associations. Nay, the very CONVENTION of the Eastern States, and all the opposition which the measures of this government have provoked in that part of our country, are predicated upon the principles of democracy. The war itself, and all the strife and the contention which it has produced, must there

fore be considered, in the providence of God, as the means of destruction to the slavish doctrines of the old world, and as ultimately tending to the general emancipation of the human race from the bondage of despotism and superstition."

In behalf of the representative democracy of the United States, the powerful mind and ardent affections of Dr. Mc Leod were deeply, perseveringly, and consistently interested. He believed the government of united America to be the strongest upon earth, because sustained by the whole people, and in its perpetuity he had great confidence. The form of social order, now organized and in operation in the United States, he was fully persuaded, is better calculated than any other to subserve the cause of evangelical religion, in its purifying influence upon the heart, and in its elevating influence upon the character of man. He was disposed to give to Europe full credit for her attainments in literature and general science; but in the science of the rights of man, and the proper guardianship of those rights, he considered the people of Europe far behind the citizens of the United States. His visit to the British Isles, a few years before his decease, confirmed him in the correctness of his previous views. *Kingcraft* he perceived to be so closely interwoven with the thoughts of civil government, generally entertained by even the enlightened and best men, habituated to monarchical domination, that he had little hope of a very speedy disenthrallment of the public mind from the entanglements thrown around it. The lures, too, of *priestcraft* will continue to throw their toils and catch their prey, so long as corrupt and powerful ecclesiastical establishments are found to have place among the nations. Upon principle, the author, whose work we have briefly reviewed, was opposed

to kingcraft, priestcraft, and the debasing tendencies of aristocratic arrogance. He understood, and as he progressively studied and contemplated the institutions of the United States, he more firmly believed that in the arrangements of God, the principles and form of these institutions, directed by a people under evangelical influence, were destined to be the means of the emancipation of man. It was this impression that inspired such sentiments as these:

"I have spoken upon this subject, as a WHIG—as the friend of religion and liberty—as a consistent Presbyterian, averse from arbitrary power. Our fathers, my dear hearers, were of that stamp. Our brethren in the Reformed Church (for I have spoken their sentiments concerning all the great moral principles which I have discussed), are now, and have been from the dawn of the Reformation, Whigs from conscience. The Puritans, the Presbyterians, the Martyrs, supported the same principles, in their faithful opposition to the throne, and the prelacy of tyrannical England. The monuments of their faith and their sufferings are still to be seen by the traveller, in every part of that guilty land; and their blood, like that of Abel, still calls for vengeance upon the successors of the prosecutors, the advocates of the crown and mitre—the BRITISH TORIES.

"The spirit of true religion is friendly to civil liberty. It has appeared to be so in every country. Some of the most faithful ministers, among the Reformers, with patriotic ardor contended, even with the sword, in defence of their civil and religious liberties. ULRIC ZUINGLE, the morning star of the Reformation, fell in battle at Zurich, 1530, at the commencement of the strife against arbitrary power; and towards the close of the struggle which terminated in the

overthrow of the purest of the churches, Richard Cameron fell at *Airsmoss*, 1680, while defending, as a Christian hero, the religion and liberties of his country, against the tyranny of the bishops, and the royal house of Stuart.

"So far as I, too, may still retain any portion of the spirit of my *native land*, where *Wallace* fought, where *Buchanan* wrote, where *Knox* preached the gospel of God, where the *Martyrs*, down from *Patrick Hamilton* to *James Renwick*, left their flesh to rest in hope of deliverance—that spirit is opposed to the impious misrule of a corrupt hierarchy and immoral power. If I have caught the spirit of this, the country of my choice, it is in favor of liberty. If I claim a place among consistent *Protestants*, I must testify against all the acts of *Antichristian power*. If I follow the steps which are dyed by the blood of the Martyrs, I must raise my voice against the thrones which shed that blood. If the Bible is my system of religion, and of social order, I must disclaim attachment to those powers that are hostile to evangelical doctrine, and to the *rights* of the church of God. If, in so doing, I have offended any of my hearers, it is without intending it; for I watch for your souls, and desire to promote your welfare and your happiness.

"I have, however, in these discourses, which I now bring to a close, proved the right, which Christian ministers possess, of applying the Christian doctrine to man in his *social* as well as in his *individual* capacity; and have given sufficient evidence, in the exercise of this right, that true religion is favorable to the improvement and freedom of mankind. The moral character of both *the belligerents*, this republic and the British monarchy, has been weighed in the sacred balance, and the preference given to our own country. I have shown, both the lawfulness of waging war,

and the causes which justify the application of force by one nation to another. I have vindicated the cause of America against a jealous and powerful rival. I have exhibited, from obvious considerations, and the predictions of the word of God, the designs of Providence in permitting this country to be involved in the bloody contest. In doing this, my Christian brethren, it has been far from my thoughts to give offence to any, even the least, of the saints. I appeal to the tenor of my ministry, to you who habitually wait upon it, and to the heart-searching God, whom I serve in the gospel of his Son, that I do not practise upon a spirit of contempt for the feelings of my fellow-men, although I am accustomed to speak without the fear of man, what I believe to be seasonable truth.

"I have, indeed, spoken what I felt it my duty to speak, without respect of persons. Time will determine whether I have erred or not: and I leave the consequences, as it respects myself and all that is dear to me—as it respects the *cause of America* in the present contest, to GOD MY REDEEMER, *to whom be glory for ever and ever*—AMEN."—pp. 231–235.

Able as these discourses confessedly are, and familiar as the various and important subjects treated of appear to have been to his mind, it would be injustice to the author not to say, that in the exposition of the peculiar doctrines of the gospel of God, and in urging their experimental and practical application upon the hearts, and in the lives of his hearers, he was much more at home. That, indeed, was the work he loved, in which he had much enjoyment, and in which he greatly excelled. His volume upon "The Life and Power of True Godliness" will remain a lofty monument to his reputation, afford a specimen of the material

and spirit of his ministrations in the sanctuary, while they edify, guide and comfort, many of the redeemed of the Lord on their journey to the celestial Zion.

No remark, in the course of this review, has been made upon either the style or arrangement of this work. Picnic criticism on this occasion would be out of place. The author thought clearly, and committed his thoughts to paper with great facility. His corrections of copy for the press were very few. Upon the pages now before us, we have in characters sufficiently legible, the signature of the logical mind, and the belles lettres scholar, as well as that of the jurist and divine.

CHAPTER XII.

1817.

From the close of the War until the year 1818.

It has been already stated, that for certain reasons before specified, that the Doctor had solicited and obtained a disjunction from his congregation. This transaction took place at a meeting of Presbytery in Ryegate, Vermont. In reference to this, the Doctor, on October 4th, 1814, thus writes his friend:

"My Very Dear Brother:—

"Should anything of importance occur, when I receive the minutes of the proceedings of the Presbytery in Ryegate, I shall let you know. To me, no doubt, these minutes will prove interesting, as I understand by letter from Mr. McMaster, that my present pastoral relation ceases on the first of May, 1815.

"Six months, however, may produce changes now unexpected; and with that length of time before me, I shall not yet begin to experience the anxiety incident to the dissolution of strong ties, and the formation of new ones. Whether my life be long or short, and wherever it may be spent, my relation to the first companions of my public labors shall, I trust, remain unaltered in character of affec-

tion; and my fidelity to my ecclesiastical trust, at least, undiminished. This trust is founded on the Lord, and the rest is at his disposal.

"In the present state of things, however, we have need of your advice, and your prayers. Unable to procure a compromise of the Teller suit,* or to redeem our ground at the price demanded, and very unfit to enter single-handed upon the contest of another suit at law, all prospect of improvement of our place of worship is at an end, and it is uncertain whether we shall not lose, irrecoverably, what we already enjoy. The spirit of my people is not for enterprise; and those who could give the spur do not do so. There seems to be but dissolution of the congregation, or a bold stroke that may, at once, double its power and respectability, awaiting the friends of Reformation in this city.

"When we are prepared for the solemnity of a communion season, we shall, perhaps, be disposed to join in it once more together. With your aid I first dispensed that sacrament of the supper to these my people; and, with your aid, I expect to dispense it for the last time, before they cease to be my people. Unless your heart shall urge my request, my pen shall move in vain.

"My connection with the Cedar street church will soon be at an end. Doctor Romeyn is expected in this month. After that I shall feel, for the little remaining time, more at home among my people. I must relinquish this subject * * * * My health is failing, my strength is breaking, my son, I fear is lost to me, by disease of the hip-joint, and my little daughter is threatened with hydrocephalus. In all,

* Teller was a person who preferred a claim to the lot of ground on which the church was built; and which was afterwards abandoned by him for the consideration of some five thousand dollars.

I see the hand of Him, who is the only support and portion of his people. My love to all friends.

"Yours &c.,

"A. McL."

It is certainly deserving particular notice, that neither domestic afflictions nor congregational embarrassments could check the tide of sympathy and the flow of friendship which animated his breast. Of this the following letter furnishes abundant evidence.

"Rev. and Dear Brother:—

"By Mr. Gill's account of the state of your health, my fears were greatly excited; and although much diminished by Mrs. Gill's letter to her husband, they are far from being removed.

"It was to me exceedingly painful to be disappointed in the anticipations I had of a visit from you; but while the state of your health accounted for your absence, it was far from allaying my sorrow.

"The continuance of this terrible disease, at your period of life,* and its malignant aspect, indicate in my opinion, the necessity of a total change of your mode of life. Your intense application must be relinquished, and active life take place of thought. God, of his rich mercy, grant that you may now be so far recovered as to afford room to hope that it is not yet too late to make the change.

"If Philadelphia can support you as a pastor, I should

* This disease was a violent headache, to which Dr. Wylie was periodically subject, every twelve or eighteen months, sometimes nearly suspending the pulsation of the arteries.

be satisfied, but the school or the seminary, or both, must be given up. My wish, however, and it is one which always existed, but it is now stronger than ever; my wish and my hope is to see you removed from Philadelphia altogether. With what you can save from your hard earnings in that city, a decent residence can be procured in the country. The air and the exercise will give a new tone to your frame; and the seminary with less attention to its details, may yet flourish under your auspicies in Duanesburg, where I would appoint your future labors—or, if you will, in some part of Pennsylvania. To live in bondage as you do, although it be splendid, is not to be compared with the atmosphere of the hills, and the occasional peltings of the bracing storm. Your life is more valuable to your wife and your tender babes, than all the property which, by a life, in your case more than commonly uncertain, you can make for them in your present situation.

"If I live to meet again the friends of my youth, and the dear partners of my early ministry, every power of my mind and body shall be exercised, for the total dissolution of our seminary, rather than see its existence as a chain around your neck in Philadelphia, to pull you down to the grave. May the God of Israel direct to that which is best for our church. At present, I feel fully convinced, that your disenthrallment, accompanied with an opportunity of travelling, of counselling, and of preaching everywhere, would, under God, be more beneficial than all the students whom you will educate while you live in Philadelphia, who might not otherwise be brought forward to the public service of the sanctuary. And I cannot in this connection avoid making the remark, that it is painful to see the

Church of God, borne down with an incompetent ministry.

"If you are able to write, do it, if it were but a line, and if not, direct another to send me word immediately.

"Yours sincerely,

"A. McL."

This extract furnishes a specimen of the Doctor's benevolent feeling, and the intensity of his friendship. His was not the friendship of mercenary calculation; but the spontaneous effusion of an enlarged and honest heart. At the altar of friendship, with him no sacrifice, principle excepted, was ever considered too costly.

It was remarked above, that the Doctor's sermons on the war with Great Britain, were so popular, that they soon ran through a second edition. They abounded with patriotic feeling, and exposed those party measures, which, whether so intended or not, were calculated to embarrass the Administration. The same views and feelings respecting that second struggle for independence, uniformly prevailed both with pastors and people, through the whole religious connection to which the Doctor belonged. To a man, they all rallied on the side of liberty, and against oppression. There is something in their principles essentially hostile to slavery in all its variety of shades and degrees. The blood of the British Covenanters still flowed in their veins. They cheerfully volunteered into the United States army, as in duty bound to defend with their lives, the sacred, the invaluable Palladium of American liberty. They fought and bled, and died in the maintenance of the freedom and independence of the country of

their birth, or adoption. In this, the people were encouraged by their pastors. Their prayers publicly and privately were presented to the throne of grace, for the success of the good cause. During the war, as already observed, while many were native or naturalized citizens, some of them labored under various inconveniencies, as aliens—not in heart and affection, but only in the legal and technical sense of that name. They loved the country, and appreciated its free institutions. They had come hither as to a home for themselves and their offspring. Some of them had neither been naturalized nor even signified their intention of becoming citizens, as the law requires in such cases.

Yet in the good providence of Almighty God, scarcely any difficulty occurred, even to those who were in this condition. The sentiments of our religious connections were generally known, in reference to the war, by those whose business it was to attend to these matters. Our people were understood to be friendly to the American cause; they joined its standard, and cheerfully bore their share of public burdens. They were subjected, therefore, to very little annoyance, to the close of the war. And, blessed be God, this disastrous scourge, which had cost so much blood and treasure, was, in 1815, succeeded by a peace which has not been interrupted for more than twenty years. This was effected by prudent negotiation. The memorable battle of New Orleans had no influence on it, not being then known to the diplomatic agents who conducted that negotiation. This peace took place upon the publication of the second edition of the Doctor's war sermons; and to it he makes a handsome allusion in the advertisement of that edition.

On the close of the war, the foreign correspondence of the church, which had met with a temporary interruption,

was again resumed. The most friendly relations, however, still subsisted with our brethren abroad. In a letter dated 20th October, 1815, Dr. McLeod thus addresses his friend in Philadelphia.

"My Dear Brother:—

"From our connections in Scotland and Ireland I have had several communications, with the general news of the Church; and Synodical official communications are arrived from Scotland. They contain remarks on our almost forgotten overture. It would surprise you, perhaps, to learn, that they are all upon the side of liberality, and tend to render our system less exclusive.

"Yours, as ever,

"A. McL."

The Doctor was rather under a mistake in thinking that his friend in Philadelphia would be surprised at Scottish liberality. He knew their character too well. They are generally slow in their deliberations, but very judicious in their decisions. The country of Knox and Henderson is too enlightened, to imagine that Reformation had reached its acme in 1649. The Scottish brethren will be found in the golden mean, avoiding either extreme.

It is again our painful duty to record further and deeper afflictive dispensations in the family of this excellent man, and devoted servant of the Most High God. The record is due to the godly, into whose hands this memoir may come. Here they will find a practical exemplification of that precious truth, "Whom the Lord loveth, he chasteneth." By reflecting on it, they may be helped to avoid either extreme

of, "despising the chastening of the Lord, or fainting, when they are rebuked of Him."

On the 21st of November, 1815, the following letter was received from Dr. McLeod:

"My Dear Brother:—

"Next Sabbath is the preparation for the communion. I cannot perform the ordinary service. Last Sabbath I did not leave home. The Sabbath preceding, I was at the Wallkill Sacrament. My people suffer. On you I call for their help. After recovering from influenza, I am reduced by vigilance and woe. An obstinate affection of the breast admonishes me of my unfitness for the task before me. My poor debilitated wife wants your company. My people want your services. I, most of all, want a friend. I had three lovely daughters. Two are gone. I have, to-day, but one remaining. To-morrow I lay my *Mary Jane* along side of her sister *Susan*. God strikes me often and sorely. My iniquities oppress my soul. Brother, pray for me. If you love me, come to me before the week terminates.

"A. McL."

This letter speaks for itself. Its pathos is deep. Through every sentence breathe the anguish, the affliction, the resignation, and the piety, of the tender-hearted and magnanimous Christian.

It would be superfluous to say, that such an appeal to the friend of his youth was irresistible. But to paint the meeting, or do justice to the interview, I shall not attempt. There is reason to believe, it was blessed for mutual comfort.

The sacramental services and communion were conducted

by Dr. Wylie. The experience of the congregation attested the approbatory presence of the King of Zion; and his people recognized, as on former occasions, his stately steppings in the sanctuary. Their faith was helped, and their pastor with his amiable and godly spouse, like David in his distress, "strengthened themselves in God."

The author of this memoir cannot help being afraid, that he will incur the charge of egotism, by introducing so many extracts of letters from Dr. McLeod to himself, and scarcely any from him to others. It seems as if he wanted it to appear that he was the Doctor's principal, if not his only, correspondent. Far, very far from it. However honored he might feel by the distinction, he makes no pretensions to exclusive favoritism, in the affection and confidence of the Rev. Doctor. He regrets exceedingly that, after repeated efforts, on his part, to obtain from various sources information of every kind, and through whatever channel; whether from epistolary correspondence, or in the shape of anecdote calculated to present to the public a more perfect portraiture of the Doctor's character, he met with but little success. Some excused themselves from the idea of indelicacy in exposing private correspondence. From those, such extracts as might delineate character, while they could not possibly disturb the sanctuary of private confidence, have been requested, but still without success. Others have had no correspondence with the Doctor, which, in their opinion, involved sufficient interest to be recorded in this memoir. Others have cordially complied with the request, and their favors will be found in their proper place. These will multiply as we advance. Previously to this part of the Doctor's history, but few of his correspondents accessible to the writer, are now alive. But in the sequel of this sketch,

numerous documents, both foreign and domestic, will show the extensive intercourse he maintained with his friends, both at home and abroad. Only a few extracts of the numerous letters addressed to the writer are inserted in this record. Many of them, while consolatory to his own heart, recalling delightful emotions, can never appear to the public eye.

The condition of our churches, in the meantime, was improving in every part of the Union, where settlements had been made. The students furnished by the Theological Seminary, were supplying the numerous vacancies, which were ripening into congregations. Various ministerial settlements were made in the West and in the South, and also within the bounds of the Northern Presbytery.

On the 16th of May, 1816, the Synod met, pursuant to adjournment, in the city of Philadelphia. This was the *fifth* meeting of the Reformed Presbyterian Synod of North America. Addresses were received from the Reformed Presbyterian Judicatories, both in Scotland and Ireland, expressive of a spirit of brotherly love, cordial co-operation, and anxious wishes for the prosperity of the Reformed Presbyterian Church in these United States. These feelings and wishes were ardently reciprocated by Synod; and a committee appointed to transmit heartfelt expressions of fraternal amity to the sister churches in the British Isles.

Dr. McLeod had been appointed by a former meeting, to prepare and present at this, a draught of a form of a covenant, accompanied by a suitable address to our own church, and to other surrounding denominations. Being asked whether he was in readiness to present these draughts, he replied, that he was only partially prepared to present them; and intimated that our brethren in Scotland were engaged

in a similar work, and suggested the propriety of waiting until the next meeting, ere which a copy of the Scottish overture might be in our hands. To this the Synod readily agreed.

At this meeting the Synod, for the more convenient transaction of ecclesiastical business, reorganized the Presbyteries, and increased their number. These Presbyteries were designated The *Northern*, *Middle*, *Southern*, and *Western*.

The report of the Board of Superintendents of the Seminary, runs as follows:

"The Superintendents report to Synod, that they have attended to the examinations and exhibitions of the theological students, on the appropriate duties of the Institution, and that the students, without exception, have acquitted themselves to the satisfaction of the Board, and have been referred to their respective classes, viz. Messrs. William Engles and R. Gibson, to the second class, for the next session; and Messrs. Johnson, J. Gibson, and Crawford, to the third class.

There are now five alumni in the seminary. The superintendents recommend to Synod, to pass an act whereby Presbyteries shall be authorized to take under their immediate care, and to license for preaching in their respective vacancies, the students in the seminary, who have, with approbation, passed through the third session of the Theological School, and employ them during the vacation, remanding them to the proper studies of the Institution, at the commencement of the next session; and that this plan shall be adopted in future, with all such students in the seminary. This recommendation was adopted by Synod, who having appointed their next meeting at Coldenham,

New York, on the first Wednesday of September, 1817, adjourned by prayer.

The plan of sending out to preach, students who had, with approbation, completed their third season at the seminary, was adopted on the motion and recommendation of Dr. McLeod. He pleaded in favor of its adoption, the practice of a respectable section of the Christian church; and enforced it on the great plea of expediency. Now with all due deference to the judgment of Dr. McLeod, and becoming respect for the practice of respectable sister communities, the writer of this memoir could never discover its propriety. Wherefore license, and send out to the world, to preach the everlasting gospel, raw, inexperienced, half-educated youth, in an unfledged condition, proclaiming their incompetency by the very fact, that after their summer campaign, they are remanded on the score of deficiency in theological knowledge, to resume the prosecution of their studies next winter, in the Divinity Hall? Such a plan will naturally tend to prevent or diminish that self-respect so useful in every sphere of life; but indispensable in the preacher of the gospel. It would be unnecessary to say, that such a self-respect is perfectly compatible with Christian humility, and entire dependence on the spirit of Christ. But sometimes opposite results arise from the same cause. Some feel disposed to consider their return to the seminary the following winter, as entirely unnecessary. Why should it be necessary? Were they not judged to be fit to preach during the preceding summer? Has their practising the art rendered them worse? Does practice disqualify for performance of the thing practised? Thus the standard of preparation for ministerial service has been lowered; and to numbers, the designation of pensioners,

would be more appropriate than that of preachers. Novices in literature and in science have thus been introduced into the ministry; ignorant of theological science, their application of its principles must move along in the same beaten track, as mechanically as a locomotive on a railroad.

In a practical and religious point of view, of all the Doctors' numerous productions, the sermons on true godliness, without hesitation are entitled to the precedence. This volume contains the very marrow of the gospel, and of Christian experience. The life and power of genuine godliness are here exhibited in their native grandeur and loveliness. It is rare to find such a combination of intellectual vigor and sublime devotion as is displayed in these discourses.

They are introduced by a beautiful dedication to Colonel Henry Rutgers of the Revolutionary Army; and with that Christian patriot and eminent saint of God the book was a special favorite. Dr. McLeod and Col. Rutgers were on terms of great intimacy. They deeply sympathized with each other in their attachment to the republican institutions of the United States, and in their views of religious truth and Christian experience, and they had much delightful fellowship as saints of God, though in his providence connected with different religious denominations. The sermons themselves were preached in the old Rutgers street church, whose pulpit was then vacant. It was proposed to call Dr. McLeod to this church. This, however, he declined, but furnished a supply for several Sabbaths, during which the discourses were delivered. They made a powerful impression at the time, and, being published, have kept their place in the sacred literature of the country to the present hour.

The following anecdote, recorded by Dr. McLeod, is finely illustrative of the character of his friend:

COLONEL HENRY RUTGERS.

"This remarkable man had laid early in life the foundation of his characteristic liberality. Like the son of Isaac and heir of Abraham, he promised to the Lord a portion of the substance with which it should please his Creator and Redeemer, in subsequent life, to provide him. This was done upon one of the most interesting occasions conceivable, while under arms for the independence of his country. It was in the year 1777 that he was called to leave his native city, in discharge of his duty to that cause which he piously and patriotically espoused. His father and mother were far advanced in years, and Henry was the only surviving son. He bore a commission in the army, and was under orders to proceed to his regiment. Mounted upon his horse he reached the division lines which separated his father's estate from the Delancey possessions. The spot is worthy of recollection; and this notice of it may perhaps remind the citizen and the stranger of the transaction of which it was then the theatre and the witness. It was at that time in the remote suburbs of the city of which it is now a part, being in the district bounded by Division, Rutgers, Jefferson streets and the East River.

"Halting his horse, he turned around on the extensive domain, and the happy abode which he had forsaken for the chances of war, without knowing whether he should ever again behold his home. He asked himself the question, What would I give for a peaceful return to enjoy my patrimony; and how much of it in case of such an issue would I willingly bestow upon public and pious purposes,

to glorify my God in promoting the welfare of my fellow-men? Jacob's vow occurred to his recollection; and he thought he should not be less liberal then the Patriarch was at Bethel. Henry Rutgers devoted the *fourth* of his future income. He returned in peace to enjoy the freedom which he had assisted in securing to his country, and he long lived to verify, by his munificence to every pious and benevolent enterprise, the resolution which he had then formed. On his own estate he saw, before his death, the Rutgers street and Market street churches, Free School No. 2, Fayette street schools, and other public institutions, the site of which is his donation, and which, besides other extensive endowments throughout the city and the land, he contrbuted liberally to erect and maintain."

Of these Discourses we offer the following analysis:

The *first* sermon is *introductory*, and is designated

THE DISTINGUISHING CHARACTERISTIC OF EVANGELICAL RELIGION.

Luke ii. 10—"I bring you good tidings of great joy."

The introduction is natural and beautiful. We can do it justice only by transcribing it. This shall be done in part only.

"The pleasure which a great and good mind receives in the contemplation of what is extensively beneficial, will account for the interest which the holy angels feel in the work of redemption. Those mighty agents, guided by vast intelligence, in all their acts, are, indeed, commanded by the Lord to serve him in his government; but so far from feeling duty a burden are they, in ministering to elect men, that they take care to demonstrate their own joy in every

step of the process of the sinner's salvation. The loss of members which the celestial society sustained by the fall of rebel angels, is made up by the introduction of redeemed men into their high fellowship; and in this they rejoice. But the superior development which is made in the Covenant of Grace, of the persons and the perfections of the Godhead; and the superior felicity which is consequently diffused through the intelligent creation, principally account for the angelic ecstasy which accompanied the delivery of the evangelical message announced in my text."

The Doctor then proceeds to announce the plan of discussion. "I proceed," says he, "to lay before you with all the distinctness of which I am capable,

"THE PECULIAR EXCELLENCES OF THE GOSPEL."

He then defines the terms of the proposition, showing that in the original Greek, and English, or Saxon languages, it means the same thing, viz. "good tidings."

As it was not the author's object to explain the good things which evangelical religion holds in common with any other system, he proceeds immediately to specify some of the peculiar excellences.

"Christianity alone," says he, "establishes friendship between God and man in the Mediator—provides perfect satisfaction to Divine Justice for the sinner's transgression—secures a change of mind from sinfulness to holiness by supernatural power—and communicates a full title to a place in heaven by the merits of another.

"These are the peculiarities—these are the excellences of evangelical religion." There is embraced both in the matter

and the arrangement of this excellent discourse, a system of divinity. The gospel finds men dead in trespasses and in sins —restores friendship between the rebels and their Maker, through the One Mediator between God and man—the Man Christ Jesus. It does this upon the most equitable principles, so that God can be just, and justify the ungodly, who believe. It does not merely procure pardon and exemption from suffering, but, by supernatural power, slaying the enmity of nature, translates from darkness to light—from sin to holiness, and qualifies for glory. But it leaves not the title to glory suspended on gratuitous pardon or arbitrary will; but upon the arm of immutable justice—the righteousness of the Redeemer implementing the covenant of grace.

The conclusion is short and appropriate. So honorable is the preaching of the gospel, that even angels delight in being thus employed. It consists in *three* things: (1) The annunciation of facts. (2) The declaration of doctrines; and (3) The offer of salvation.

The *second* discourse is entitled:

THE NATURE AND ORIGIN OF THE CHRISTIAN LIFE.

The text is John iii. 7—"Marvel not that I said unto thee, Ye must be born again."

"Christianity has commanded the admiration and extorted the praise, even of its enemies. Its influence over human affairs is astonishing; its conquests have been already extensive; they are still advancing, and they will eventually become universal. In its improvement of our race, and melioration of our condition and our prospects, it

may be considered in a *threefold* point of view, as systematic and scientific—didactic or discursive—and experimental or practical.

"There are three ways, my dear brethren, of considering for our own improvement, that religion which we believe, enjoy, and inculcate. In all these, we have in the Holy Scriptures an infallible guide. We may consider it as it was laid down before the world began, in the divine counsels—as it was taught, secured, and exemplified in the life and death of the Lord Jesus Christ—and as incorporated in the belief, and experience, and practice of renewed man.

"The *first* of these modes is the most scientific and is usually pursued in teaching the students of theology a knowledge of the system. The *second* is most usually followed in pulpit exhibitions—and the *third* is occasionally employed, both from the pulpit and the press, with a design so to apply, as well as expound the Christian doctrines, as to discover to the anxious inquirer his own actual condition, in reference to personal religion.

"It is the last of these modes which I resolve to pursue in the series of discourses which I now propose to deliver. I begin with a description of the wonderful change which is effected on sinful man, by divine power, when he first becomes a true Christian. To this object my text directs your attention."

The plan of the discourse is simple and obvious. The nature of the new birth, and its necessity.

The author then proceeds to give ample evidence of the fact: That there is such a change; that it is produced by the power of God's grace; that it is a spiritual change com-

municating a new life; that this life is instantaneous in its communication, although progressive in its effects.

The *first* of these points is irrefutably established upon Scripture declarations. If any man be in Christ Jesus, he is a new creature—new intellectually, renewed in knowledge, after the image of Him that created him—new morally, a new heart also will I give you, &c.

The *second* is demonstrated with equal force. I will create in them a new heart—create in me a clean heart, O God! and renew a right spirit within me. How absurd, that the dead could resuscitate themselves! a creature create itself!

Can the Ethiopian change his skin or the leopard his spots? The will must act according to its nature; but that nature is carnal and inimical to God. Here the Doctor has appended an excellent marginal note, which if properly understood, would settle the Hopkinsian question respecting the *indistinguishable* distinction between *natural* and *moral* ability. He says:

"From the very nature of mind, it cannot be influenced by impulse as matter is impelled by force. Volition does not admit of an efficient, but a moving cause. The mind is by nature active. Volition is its own act. It is the mind itself that wills, and the reason why it wills one thing and not another, depends upon the motive. By the very principle which precludes the possibility of any other cause of human volition, than the natural activity of mind itself, the necessity of a moving cause for every volition is infallibly established. It is, therefore, manifest, that whatever power ordinances exercise over the mind, it is only as motives they act. Now a motive acts only as it is perceived, and felt.

It must both *appear* to the understanding, and appear affecting to the heart, in order to move the will. It sanctifies neither the one nor the other. It affects the natural mind according to its nature; but it does not alter that nature, or produce regeneration. Renovation is of the Holy Ghost."

Through the whole of these fifty-second and fifty-third pages, the reasoning is so logical, cogent and luminous, that conviction flashes in every line. It is matter of regret, that the limits of this analysis will allow so little of it to be presented to the reader. In reference to natural and moral ability, in page fifty-three, he says, "Yes! you have natural faculties, and moral faculties also; you have understanding; you have conscience; you have affections; you have a will: but not the power of either, or all of them together, whether natural or moral, call them what you choose, is adequate to your own regeneration. Boast not of ability which has no power in relation to the case in hand. With all your natural ability, even if you had the *will*, you could not make yourself a new man. The will is either corrupt, and it cannot produce holiness; or it is holy, and regeneration has already taken place. Upon either supposition, the truth remains uncontrovertible. It is not by works of righteousness that we have done, but according to his mercy, he hath saved us, by the washing of regeneration and the renewing of the Holy Ghost."

In the *third* place he shows clearly that the change is *spiritual*, or a moral change. It is not physical, nor does it communicate any new faculty to its subject.

That regeneration is instantaneous, is manifest from the consideration that between life and death there can be no intermediate state.

The *second* head of discussion, viz. the necessity of regeneration to faith and repentance, acceptable obedience and worship, and to our happiness in time and eternity, is handled in a very acceptable manner. So also is the concluding address.

The *third* discourse in the series is most important in its nature; and the importance is well sustained in the execution. It is designated,

THE SEVERAL DEGREES OF PERSONAL RELIGION.

The text is, Rom. vi. 4.—"As Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

That progress in sanctification and consequent preparation for a blessed immortality, is of more importance than success in business, will be denied by no real Christian. That perfection in holiness, and fitness for glory, depend upon the resurrection of the Redeemer, are equally clear from scripture authority.

Our author, in the discussion of his text,

I. Explains the words.

II. Distinguishes, by names indicative of their characteristic features, the gradations in the Christian life.

The *first* head explains the Resurrection—its efficient cause, the glory of the Father—our resulting resurrection, and consequent obligation to walk, &c.

In the *second* head, the first of the distinct degrees is anxiety to escape from evil; the second is distinguished by admiration of Christ and his salvation; the third, by thirst for improvement in the knowledge of his ways; the fourth by public spirit in promoting good; the fifth, by heavenly

mindedness—and the sixth, by willingness to suffer in the cause of God.

We cannot but observe here, that, in our opinion, this arrangement is accurate, and justified by Christian experience. It manifestly fell from the pen of one who could say, "I believed, therefore I spake." The successive development of the Christian character, in the various gradations from birth to maturity is happily delineated.

It is obvious, even to cursory observation, that every part of God's arrangements, in nature and grace, is designed to display a system of moral order, and subserve the execution of a plan of wisdom. To this, everything should bend, because it is infinitely wise. To it everything must bend, because the author is omnipotent. God could, it is true, perfect the sanctification of the elect, in a moment. He need only say the word, and it shall be done. Why then the tedious process in the work of sanctification? Why the painful and almost overwhelming conflicts with prevailing iniquities, with which the best of God's saints are often disturbed in this life? It is true: we have an easy solution for this, as well as other mysterious points, in divine providence. "Even so, Father, for so it seemed good in thy sight." But although the Deity is not bound to give an account of his conduct; yet when we can explain it on rational principles, we are bound to "justify the ways of God to men." It may be observed, then, (1) That the Christian warfare is admirably calculated to show the odiousness of sin, and the transcendent power of Divine Grace, in the final victory. (2) It is necessary to the existence of a church on earth, that the sanctification of the elect should not be instantaneous, but gradual and progressive. The reason is plain. The moment sanctification is

completed, that very moment the saints must be removed to perfect happiness in heaven. This world cannot be the residence of sinless, perfect men. But if they should be thus instantaneously removed to heaven, the moment they are regenerated, there could not at any given moment be found a saint or church on earth! for the church of God is supposed to consist of saints. This world would then become a complete pandemonium. But hear the author's remarks on the *second* particular.

"God, who is rich in mercy, and abundant in power, might have created all the children of men at once, as he did the angels of heaven. He might have made all men alike, in the dimensions of their body, and the features of their countenance. He might have made his elect perfect in the moment of regeneration; and have given to all the same measure of happiness and holiness, if such a plan had corresponded with infinite wisdom and goodness. He hath ordered it otherwise; and in the varieties of creation, we perceive his wisdom, and enjoy his munificence. These varieties displayed in his spiritual empire, are no less interesting and instructive. Though we cannot describe them all, or even one of them perfectly, it is not unprofitable to take a rapid view of the company of pilgrims, and fix their distinguishing features permanently before us. The progress made in the path of righteousness, is not always discoverable at short intervals of time; and to the sovereignty of God, both in his general providence, and in the communications of his special grace, we must refer the question, why some improve so rapidly, while others are either stationary or declining under the same means, and with similar natural dispositions."

These remarks shall be brought to a close, observing, that this portraiture of the character of the Christian, from the commencement of spiritual life, until his introduction to glory, shows the pencil of a master. With the inception of vitality, he instinctively desires to avoid evil and enjoy good. He begins truly to admire the divine Jesus, both in the power of his resurrection, and in the fellowship of his sufferings. Having tasted that he is good and gracious, he thirsts after the knowledge of Him, more and more—yes, after God, the Living God—for communion and fellowship with the Father and the Son Jesus Christ. Having experienced the animating influences of his grace, his soul expands in holy benevolence; feels itself belonging to the same body, identifies its interest with his people, and embraces in the sanctified catholicity of its love the whole Israel of God.—Having reached this commanding eminence, heavenly mindedness becomes the predominant propensity of his character. His conversation is in heaven, whence he looks for the Saviour, and in fine, such is the progressive invigoration of his faith, that he is willing even to suffer for his sake.

The Fourth Sermon in the series respects the Spirit of adoption. The text is from Rom. viii. 15.—"Ye have received the spirit of adoption, whereby we cry, Abba, Father."

But however excellent this discourse may be, and an excellent one it is, little more than an analysis can here be attended to.

Having adverted to the former state of the children of God, the apostle contrasts it with the present. Instead of a state of bondage, they now enjoy Christian liberty.—

They have as their guide the Comforter, and come by Him through Jesus Christ, unto the Father.

The sermon then proceeds:—"Let us consider with attention, the gift which these children of God have received—the Spirit of adoption; their Christian liberty. The spirit of bondage was not again sent upon them; and the import of their address to God. They cry Abba, Father.

"The particulars under the *first* head, are—*The Gift.*—1st. The Holy Ghost seals their adoption.—2d. Witnesses their adoption.—3d. Communicates the comfort of it.

"Under the *second* head—*Their Christian Liberty.*—1st. Deliverance from the dominion of sin.—2d. From the power of Satan.—3d. Deliverance from undue human influence.

"Under the *third* head, viz.—*The Import of their Address.* 1st.—The believer's approbation of his relation to God. —2d. The believer is soothed with the contemplation of his Father in Heaven.—3d. God's children consider him as their instructor.—4th. They submit to chastisement with patience.—5th. They place themselves under God's protection, as their Father, &c.—6th. By this Spirit they come with boldness to the throne of grace."

Although we long since consigned to the nursery closets the visionary paraphernalia of demonology, and now smile at the malicious tricks of the unearthly goblins which excited our fears, yet we cannot but reprobate the Sadducean doctrine of the semi-infidel. We believe on Scripture ground, in Satanic influence. In the economy of Providence, the agency of the Devil occupies a certain place. He cannot counteract or thwart the Divine purpose. All

his malicious projects will eventually recoil on his own guilty head. He knows this, yet his malice induces him still to be the "Tempter." A passage under the second particular of the second head, is here presented verbatim.

"Mind converses with mind, through bodily organs; and, most assuredly, the want of body cannot prove a hindrance to the intercourse of spirits. An unembodied spirit may have access to a mind connected with body, in a manner which we cannot explain; for we cannot explain the manner even of our own perceptions. We may trace the impressions made by external objects to the nerves, and thence to the brain; but how matter can affect spirit, even then, is as great a mystery as ever. How matter can affect mind, is, certainly, a secret as inexplicable, as how spirit can converse with spirit without the intervention of matter. It is not necessary, as unbelievers affirm, to clothe Satan with the attributes of omnipresence or omniscience, in order to make him the enemy of virtue, and the leader of rebellion against the divine authority. A man of ambition and intrigue may rule an empire, and carry his own spirit into the counsels of the remotest provinces. The number, moreover, of fallen angels is great. Their powers are superior to those of the human mind, their experience is long, and their observation extensive. Intent upon wickedness, and unwearied in industry, they have for nearly six thousand years studied the course of Providence, and the laws of the physical and moral world. Engaged in a conspiracy against virtue, what injury must they not now be capable of doing to the spiritual interests of mortals? They are also able to make repeated visits of but short intermissions to the quarter in which their malicious views may be pro-

moted. Matter, though naturally inert, travels, when impelled by sufficient force, with astonishing velocity. A ray of light, or an electric spark, moves with a rapidity which would soon make the circuit of the globe. The activity of spirit is confessed. When from an eminence we take a view of an extended plain, several miles before us, we give millions of different inclinations to the optic axis in the course of a moment of time, and a distinct act of the will is necessary to each inclination. Neither consciousness nor recollection serve in contemplating these actions; because such a minute exercise of these powers would only embarrass, and in no case answer the purposes of present usefulness or comfort. These things are taught by philosophy, and serve to defend against sophistry, the Christian doctrine in admitting the possibility of the agency of evil spirits on the human mind."

The *fifth* of these discourses is designated

THE MEANS OF GROWTH IN GRACE.

The text is, 2 Peter, iii. 18—"Grow in grace."

The administration of the economy of the universe proceeds upon a system of means. It would be difficult, independently of a system of means, to distinguish counsel, wisdom, or design, or any other attribute than power, in the divine arrangements, if arrangements they could be called, without an abuse of language. But it is useless to try to establish by argument a truth so axiomatic.

Our author considers "the means of grace," as being threefold: Divine ordinances—rational reflections—and the Spirit's influence. Under the *first* of these, the Doctor

enumerates divine revelation—the sacraments—Christian conversation—prayers, &c., &c.

Under the *second*, rational reflections on our sinful nature and actions—upon the providence of God in determining our lot—upon the love of God in Christ Jesus our Lord, and upon death and a future state: rational reflection on all of these is very becoming the Christian character.

Under the *third*, it is shown how the influences of the Holy Ghost are experienced in a threefold mode of operation: He presents proper objects to the mind; he directs the affections of the heart to these objects; and he imparts strength for action in a believing view of them.

The following passage, from the 172d page, is particularly deserving the perusal of the rational, judicious Christian.

"The ordinances of religion do not operate with mechanical force in promoting our spiritual growth. Human nature is rational; and its reformation includes the exercise of its several faculties. The entire intellect of man is influenced by piety. All the active powers of the mind are concerned. The whole soul is the subject of sanctification. The whole moral constitution must, of course, be put in action; and the vital principle communicated in regeneration by the spirit of adoption, requires to be cherished by outward ordinances and rational reflections under the direction of the Holy Ghost, until we come to the measure of perfect men in Jesus Christ. The inconsiderate observance of outward rites profiteth little. We are required to attend to our ways as rational creatures; and we have the promise of Divine aid in the work. Consider what I say, and the Lord give you understanding in all things.—2 Tim. ii. 7."

The *sixth* discourse respects the ASSURANCE OF A SAVING INTEREST IN CHRIST. To the believer, this is a most interesting topic.

The text is from 1 John, iii. 19.—"And hereby we know that we are of the truth, and shall assure our hearts before Him."

The attainability of our assurance of a saving interest in the Redeemer, the Doctor establishes:

1. From consciousness, as it is asserted in the text, "we know," &c.—The exercise of gracious affections specified in the context—love of holiness—love of the brethren—love of God—sincerity, &c.

2. From other passages of Scripture, particularly our Lord's Sermon on the Mount—The poor in spirit—The mourners—The meek—They who hunger and thirst after righteousness—The merciful—The pure in heart, &c. "These benedictions," remarks our author, "were pronounced by the Lord of Righteousness upon his disciples: the beatitudes belong exclusively to actual saints. To them only could he say with truth, 'rejoice, and be exceeding glad; for great is your reward in heaven. Ye are the salt of the earth. Ye are the light of the world.' To them, of course, he gives assurance of everlasting happiness. And is not that attainable which Christ himself bestows."

3. From the absurdity of the contrary opinion.—We like the use our author makes here of the word "absurdity," although it is rather uncommon. For, verily, whatever is repugnant to the Scriptures is as contradictory to truth as if it were opposed to the nature of things. But the Scriptures of truth which, with every believer are axiomatic,

expressly assert that, "He that believeth shall be saved." And again, "Believe in the Lord Jesus Christ, and thou shalt be saved," &c.

4. From the experience of the saints.—Many of these could say with the Apostle, "I know whom I have believed." "My beloved is mine, and I am his."

In the *second* head, the Doctor lays down some principles which must be taken for granted, and are implied in all accurate examinations of our own religious state, viz.: Such is the nature of true godliness, that any one gracious exercise is conclusive of piety—there is a great variety in Christian attainments—God effectually calls his people in very diversified circumstances—in self-examination, as in all other religious exercises, the aid of the Holy Ghost is indispensably necessary to a happy issue.

On the *third* of the particulars just enumerated, viz. "God effectually calls his people in very diversified circumstances," in its reference to infants, the Doctor reasons with all his usual acuteness and force. How comforting, to the believer in Christ Jesus, must be the hope of the eternal felicity of his dying infant! While mourning for his dear little babes removed in infancy, he is not called to mourn as those that have no hope. On this subject, the following foot-note will be an acceptable treat to the reader. To this is prefixed a portion of the text, pages 229–231.

"The words of our Redeemer seem to convey this idea; and considered in connection with his action at the time, gives us reason to conclude that, as our infant children are placed by Divine goodness along with ourselves in the visible church, so, too, unless it shall actually appear that they have, by their personal misconduct, cast themselves out, they shall enter into the celestial enjoyments of that

kingdom of the God of heaven, which is visibly dispensed by an outward economy to his people while yet on earth." These sentiments are worthy of all acceptance; and are further illustrated in the foot-note. "By this hope alone," says our author, "we can satisfactorily account for, or explain the problem, 2 Sam. xii. 15, 23.—David seemed inconsolable while his beloved child lay under the agonies of a mortal disease; but so soon as he was informed of the death of his infant, he arose from the earth, 'washed and anointed himself, came into the house of God, and worshiped; then he came into his own house, and he did eat.' His conduct appeared inexplicable to his domestics; but he himself explains the principles upon which he acted. He said, 'while the child was yet alive, I fasted and wept; for, I said, who can tell, whether the Lord will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.'"

The prophet David knew well that there is no knowledge in the grave. He was one of those who by faith obtained the promise of the resurrection, and desired to see the heavenly country. To him it could be no consolation to go down with his child to perpetual oblivion. To the heavenly city he was himself going, and where, by faith, he expected to be, there he expected to meet his infant offspring. I SHALL GO TO HIM. The pious parent had assurance of his own salvation, and he is confident also of the safety of his departed child. How different from this was his conduct, how vastly different his expressions, at the death of another son, the profane Absalom? 2 Sam. xviii. 23. "And the king was much moved, and wept. Thus he said, O my son

Absalom! my son, my son Absalom! would God I had died for thee. O Absalom, my son, my son!"

The salvation of his child was not revealed to David by any private revelation. *All pious parents have reason to believe, that their children dying in infancy, shall be saved in Jesus Christ.* That you may have such confidence, discard, 1. Prejudices.—It is not any virtue in your own desires; it is not any merit in your prayers; it is not any efficacy of baptism, that gives a right to this confidence.

2. Reject false reasonings, that are employed to allay parental grief. It is not their personal innocency that can save their souls. If this cannot save the infant from perverseness, from pain and from death, it cannot save from future misery. Besides, if they are not guilty before God, there is no reason for their having any part in the atonement made by Jesus Christ. "The whole have no need of the physician."

3. Reject inconclusive probabilities.—They do not warrant our faith and our hope. That all who die in infancy shall be happy in heaven, is nowhere declared in revelation. Granting that all are judged according to their works—that children have done no injury in this world—that the number of the saved will be greatly increased by including all infants; still this is only PROBABILITY, and our knowledge is too superficial to warrant any positive conclusion. Revelation is our only guide.

Christian hope rests only on Christ Himself; and in the revelation of the Covenant of Grace, we have the only ground of faith and confidence. This is, in the present case, the ground of the pious parent's confidence. To the impious there is no hope.

The promise secures the salvation of the offspring of

believers dying in infancy. My argument is this: A general promise covers all cases which are not excepted by him who promised; and where there is no exception, there is ground of faith. But the promise of God is eternal life in Jesus Christ; and there is no exception, not one, in relation to those children of believers, who die in infancy. Heb. ix. 15. Christ suffered, "that they who are called might receive the promise of eternal inheritance." This very promise, Acts, ii. 39, is unto you, and unto your CHILDREN. It is not to the Jews only, but also to as many as are called; and these being called, it is, of course, unto their children. To the operation of the promise, there is no possible exception, but an unbelieving rejection of it. Those professors, who die in unbelief, are not interested in it. But the children of believers, who do not live to reject the promise by unbelief, are included in its blessings. I have, therefore, the same ground, the self-same foundation, to believe in the salvation of my children who have not rejected the Covenant of Grace, as to believe in my own salvation, who have embraced that Covenant. I have the same promise in both cases. It is first to me, and then to my children; and I know, if any of my children are not, in fact, in the Covenant of Grace, they will not leave this world until they have in their own souls, rejected the promise, and put themselves among those who are excepted, by the promisor, from the blessing. The wisdom of God—the constitution of the church—the hopes of the saints—the general scope of Scripture confirm this exposition of God's promise.

Of the four remaining discourses, however excellent—and excellent, verily, they are—only the titles can be here inserted. These are—VII. THE EVIDENCES OF TRUE RELI-

GION IN MAN. VIII. THE DUTY OF THOSE WHO HAVE NOT ASSURANCE. IX. THE CONSOLATIONS OF TRUE RELIGION; and X. THE STABILITY AND PERFECTION OF TRUE RELIGION IN MAN.

From the specimen given, the reader may judge of the rest, *Ex ungue leonem.* It is confidently believed that the author's true character, as a profound divine and an experienced Christian, is more fully delineated in the volume on THE LIFE AND POWER OF GODLINESS than in any, or even all, of his other numerous discussions. He felt and exemplified in his own life, the gracious and devout affections, which breathe, so fragrantly, through every page. This volume is a mirror of his life.

It has been already observed, that it was astonishing, considering the delicate state of Doctor McLeod's health, and the multifarious duties, official and domestic, which devolved upon him, how he could find time and opportunity for such a liberal use of his pen. His travelling to attend on the judicatories of the church, to supply vacancies, and assist on occasions of sacramental communion, among our widely-scattered connections, on some seasons, occupied a very considerable portion of his time: yet there are found, on the next season, no less than six different reviews and essays in the EVANGELICAL GUARDIAN AND REVIEW, a very respectable journal published by an association of clergymen in New York: and in the volume of the succeeding year, 1818, seven pieces, requiring deep thought, extensive reading, and careful investigation. The writer of this memoir is authorized to make the above statement of the authorship of these literary productions, by the Rev. Dr. Rowan, already mentioned, who was one of the editors of said periodical, and acquainted with the fact.

"NEW YORK, September 10th, 1833.

"REV. DOCTOR WYLIE,

"*Dear Sir:*—Observing from the Minutes of your Synod, that you have the honor of an appointment from that body, to prepare a memoir of my lately deceased, but greatly esteemed friend, Dr. McLeod, I feel it, at once, a duty and a privilege to inform you, as, perhaps, the only depository of the fact—that Dr. McLeod was one of the projectors of, and one of the most liberal contributors to, the 'Evangelical Guardian and Review,' published in this city, 1817, 1818. He wrote the following able articles, viz.

VOL. I.

"I. Pp. 32–44. *Review.*—'On the Doctrine of Election. A sermon preached by Gardiner Spring, D.D., Pastor of the brick Presbyterian Church, in the city of New York, November, 1816.'

"II. 1st. Pp. 72–85. *Review.*—'A brief view of facts which gave rise to the New York Evangelical Missionary Society of Young Men, with the constitutions. 2d. History of the Young Men's Missionary Society of New York, containing a correct account of the recent controversy, respecting Hopkinsian doctrines.'

"III. Pp. 113–119, continued 169–177, continued 267–280. *Review.*—'An Address delivered before the Auxiliary New York Bible and Common Prayer Book Society, in St. Paul's Chapel, in the city of New York, by Thomas Y. How, D.D., Assistant Rector of Trinity Church.'

"IV. Pp. 155–162. *Essay.*—'The Divinity of the Saviour proved, from the nature of the Mediatorial office.'

"V. Pp. 213–217. *Review.*—'A series of discourses on

the Christian Revelation, viewed in connection with the Modern Astronomy, by Thomas Chalmers, D.D., Minister of the Zion Church, Glasgow.'

"VI. Pp. 350–364. *Review.*—'Letters concerning the plan of salvation, as delivered from the Scriptures: addressed to the members of the Presbyterian Church, Spring street, New York, by Matthew La Rue Perrine, A.M., Pastor of the said Church, New York.'

"VOL. II.

"VIII. Pp. 18–22. *Review.*—1st. 'A sermon delivered in Zion Church, Glasgow, on Wednesday, November 19, 1817, the day of the funeral of her royal highness, the Princess Charlotte of Wales, by the Rev. Thomas Chalmers, D.D. 2d. A sermon preached before the Society in Scotland, for propagating Christian knowledge, at their annual meeting, in the High Church of Edinburgh, on Thursday, June 2d, 1814, by the Rev. Thomas Chalmers, D.D., then Minister of Kilmany, now Minister of the Zion Church, Glasgow.'

"The above articles were written by Dr. McLeod. There were others, I think, but not being sure, would be silent. You are at liberty to make any use of these reminiscences you think proper.

"Very affectionately,

"STEPHEN N. ROWAN."

With a pencil, by another hand, immediately below the signature of Dr. Rowan, is found the following note:

"Add to the above all the articles in the second volume signed מ."

When this note is compared with an editorial request in page 574 of the first volume, there can remain no doubt that all the articles with this signature, issued from the pen of Dr. McLeod:

Editorial Request.—"It is requested that every writer would assume a signature for himself, by which his communication may be distinguished."

Now Dr. Rowan certifies the last communication, viz. No. 7, vol. ii., to be one of Dr. McLeod's; which same one is distinguished by the signature, ה.

VIII. Pp. 156–158. *Essay.*—"The Scriptures the Supreme Judge of Religious Controversy," continued from 158, and occupying from 200–204.

IX. Pp. 253–261, continued 289–296. *Essay.*—"Brief Statement of the Evidences and Uses of Divine Revelation."

X. Pp. 409–415. *Essay.*—"Man a Religious as well as a Rational Creature," continued from 433–439.

Several of these essays and reviews are upon the grand points of controversy which agitated the Christian public, since the commencement of the present century. The topics are of the utmost importance. In the shape of review, systematic discussion is not always to be expected. The reviewer's course is generally shaped out by that of the reviewed, however devious it may be. In original essays, we have the author's own plan. One of these shall be selected, on which to make some remarks. We recommend all the reviews and essays to the perusal of the reader, should they fall into his hands. They are replete with the Doctor's usual good sense and critical acumen.

The last of these Essays is selected for a brief analysis in

this memoir, as shedding a stream of light on a subject of importance both in metaphysics and theology; and especially, as it embodies in its discussion the sentiments and views of one of the first metaphysicians of the age, on a topic abstruse and controvertible.

The title of the essay, page 409, is, MAN IS A RELIGIOUS AS WELL AS A RATIONAL BEING.

We have long entertained the opinion, that had there been no such thing as natural religion, there could have been nothing in man on which to graft revelation. Although we never like the expression, a "A SENSE OF DEITY," yet, as those who employed it generally meant no more by it than the moral sense or conscience, we have viewed the phrase merely in the light of a verbal inaccuracy.

It would be a strange singularity in the constitution of man, had his maker so framed him, that he could, by the exercise of the faculties bestowed upon him, ascertain almost everything else but that which is comparatively the only thing in the universe worthy of being known; and that which, of all things existent, is, to him, the most interesting to be known—the existence of God and his relation to him as Creator! What! capable, by the mere dint of mental exertion, of coming to such results as those of a Newton, in astronomy and optics—of La Place, in the constitution of the universe, of a Locke, a Reid, a Stewart, or a Brown, in tracing the phenomena of mind through their latent sinuosities—of a Lavoisier, a Bertollet, or a Davies, torturing nature, and compelling her, on the rack, to reveal her astonishing secrets! What! did the author of our being constitute us capable of knowing, by the exercise of our mental powers, something about everything but HIMSELF, in whom we live and move; and to whom we owe the most profound

homage? But this argument, it must be admitted, is only of the *à priori* description. Let the subject, then, be presented in a different form.

Let this question be proposed; does man *naturally* owe homage to his creator? In other words, is he naturally accountable? The negative, on this question, would be impious. The positive, therefore, shall be taken for granted. Let it again be proposed, to leave the inquiry unembarrassed by an anticipated objection—would he have owed this homage without, or previously to, any supernatural revelation? If he did owe it, previously to, or without any supernatural revelation, then, it must have been suggested by his constitution. This is all that is asked. But if, on the other hand, he did not owe any homage to God, independently of a revelation, he could not have sinned. He was under no law, consequently could be guilty of no transgression.

Another question may be proposed—Has man naturally any *sense* of *right* and *wrong?* In other words, has he any *moral sense*, or conscience? The Apostle Paul, in the second chapter of the Epistle to the Romans, answers for us this question. "The Gentiles, which have not the law, do by nature, the things contained in the law; these having not the law, are a law unto themselves, their *consciences* bearing witness." Now, there can be no conception of any *function* of conscience being discharged without reference to *law:* but the very *idea* of law supposes a legislator having authority to enact the *rule* of *action*, and annex the penalty. This legislator must be the author of our existence. Should this be denied, the law then must arise out of the constitution of society. But then, another question occurs—where did society find the prototype of this law?

Certainly in its own elements—in the constitutions of the individuals composing it.

But, to proceed to the analysis of this essay. The Doctor, after some preparatory remarks, in which he testifies that he was aware that many professing Christians would not feel such an immediate interest in this as they would be disposed to do in some of his other discussions, thus proposes what he intended to prove:

That a human being must have some notions of God and religion, if he have the use of his natural powers, although he should be absolutely destitute of supernatural revelation on the subject.

The Doctor states that the propagators of atheism have generally opposed this sentiment. They have taught that the idea of a Divinity originated among crafty politicians, or knavish priests. But it is with Bible believers that he reasons. Some of them deny that men could have any notion of a God, without a supernatural revelation. He therefore very justly feels himself authorized to use arguments derived from Scripture. He establishes his point thus:—

1. An infinitely wise, good, and powerful God, would make man *fit* to answer the *end* He had assigned him in the scale of existence. But the great end is to glorify God, and to enjoy Him. Whether fallen, therefore, or not fallen, man must be capable of recognizing the existence of God and his relation to Him, as creator and governor.

2. He establishes it from a view of the natural powers of the human mind. The understanding, in tracing the connection of cause and effect, must land ultimately in a first cause—God. Conscience also, or the moral sense, must lead to the same result. After some excellent reasoning,

the Doctor speaks thus, concerning conscience. "If such a faculty exist, it must be natural or acquired; and even the possibility of making the acquisition, implies that the human mind is so constituted by its author, as necessarily to acquire the faculty of conscience, or to leave unexercised one of the most eminent and excellent powers of the soul."—"Again, every sentiment of approbation or disapprobation, refers to the will of a superior, as the standard which I am bound to adopt.—Thus it can be said of truth, that God alone is Lord of the conscience."

3. Argument is taken from the universality of the sentiment. There is no absolutely conclusive evidence that there ever existed a *real* atheist—an individual who was absolutely convinced that there was *no God.*

4. It appears from Scripture revelation, that man may, by the exercise of his natural powers, know that there is a God. This he establishes from *three* quotations,—(1) Ps. xix. 1–4: An appeal to the visible heavens. (2) Rom. i. 19–20: When speaking of the heathen, "Because that which may be known of God, is manifest in them," &c. (3) Rom. ii. 14–15: "For when the Gentiles who have not the law," &c. The Doctor explains and applies these Scripture declarations in such a manner as completely to substantiate the truth in this question. He then proceeds to notice some of the objections advanced against this sentiment.

1. There are atheists.—"The fool hath said in his heart, there is no God." That any really have believed so, never *has* been, and never *can* be proved. Some, it is true, have denied the existence of Deity. "They did not like to retain God in their knowledge," but we have no reason to believe that any man in his senses ever believed it.

2. We have no innate principles: all our ideas are from sensation and reflection. Arguments for the existence of natural religion, drawn from the nature of the human mind, are, therefore, invalid.

This position the Doctor denies. He admits that there are no innate logical *propositions* or *judgments* in the human mind, and contends that this is all that Locke's premises prove. "When," says the Doctor, "I contend for the existence of innate principles, I do not use principle as synonymous with a logical proposition. A child does not know [innately] that a whole is greater than any of its parts. He does not know the meaning of the terms. But his mind is so formed, that as soon as he is capable of comprehending the meaning of the terms, he cannot possibly withhold his assent to the proposition," &c.

3. It has been objected, "that all the religious ideas of the heathen may be ultimately referred to supernatural revelation." Noah's instructions to his offspring were handed down and disseminated among all nations. To this the Doctor replies, that it is unreasonable to expect that mere memory, by tradition, could account for the universal prevalence of the belief. But, if religion came by tradition, how could mankind forget the capital point, this article of revelation—the necessity of a Mediator, and yet retain the belief so terrible to sinners, that there is a God? This could never have been the case, if the natural powers of man had been as capable of discovering the one as the other. How do men so universally admit the existence of God, and yet comparatively so few embrace the doctrine of a Mediator? This would be inexplicable, were not the former a part of natural religion, and the latter derived from another source.

4. Objection.—"At a time when deism is prevalent, it is more safe to refer all religion ultimately to revelation. Men generally believe there is a God. This is granted by infidels. Show them that this has proceeded from revelation only, and you have gained your point. You have honored the Bible, and demonstrated its authenticity." The Doctor replies:

"This sentiment may be the error of a pious mind, but evidently not of a shrewd intellect, unhampered by prejudice, vigorously exerting itself in the investigation of truth." There really does not appear any argument at all for either the truth or the falsehood of the position. The objection, if objection it can be called does not even impugn the thesis. It is a mere jesuitical subterfuge of expediency. Deny or suppress the truth, if so doing may subserve the purpose of converting the infidel. Christians have not so learned Christ. It is believed, without hesitation, that the Doctor has completely established this interesting point, and fully answered all the objections advanced.

While Dr. McLeod was thus diligently engaged, both from the pulpit and from the press, in promoting the interests of Messiah's kingdom, the section of the church with which he was connected was rapidly lengthening her cords, *at least*, if not proportionally strengthening her stakes. New settlements were made in the North, South, East, and West. Dr. McLeod, who, as already mentioned, had been released from his pastoral charge in the city of New York, when now Presbyterially free, and at perfect liberty from all pastoral obligation to that congregation to make a new choice, evidenced that the objects of first attachment still continued to be the objects of his last choice. He remained with the congregation.

CHAPTER XIII.

1820.

From the beginning of the year 1818, to the close of the year 1823.

During the interval between the last meeting of Synod in Pittsburg, and the meeting in Conococheague, little remarkable occurred, either in the personal history of Dr. McLeod, or in the general progress of our ecclesiastical concerns.

Dr. McLeod still continued to prosecute with unwearied assiduity, both his pastoral duties, and literary and scientific inquiries. He was an excellent general scholar. On some particular branches, he had few equals. In mental philosophy, he ranked very high. In metaphysical analysis he stood among the foremost. Some of the branches of the physical sciences, which were not much attended to [unless by such as designed to practise the healing art], at the period of his academical career, such as anatomy and chemistry, he prosecuted with particular care, after his settlement in the city of New York. In company with some other literary gentlemen, private classes were formed, for such investigations, and their appropriate studies cultivated with great success. The Doctor was characteristically modest in the display of his literary acquirements; but when occasion required, he showed that he could have done honor to any department of literature to which his superior

mental powers might have been directed. But the office and vocation of the gospel ministry constituted his great delight—to preach "Christ Jesus and him crucified." When, through bodily indisposition, he was unable to officiate in public, his inability to be at his post grieved him more than the pressure of disease. It has been already remarked, that did not like to blazon his religious experiences, or proclaim on the house-top his sweet communion with God; yet, on such an occasion, when confined by disease, he thus once wrote his friend. "The gospel trumpet lies by my side. To day is a silent Sabbath. But so it pleases the master. I submit. I love his work. I love himself. He knows that I love Him."

As a friend, his heart overflowed with kindness. The intercourse of friendship was, to him, a feast. The society of his friends he anxiously desired and cultivated; and his house was the seat of hospitality and kindness. He thus addresses his friend in Philadelphia:

"New York, *July 6th*, 1820.

"Rev. and Dear Brother:—

"I write you this note, for twenty reasons; some of these, I will specify. 1. I wish you to spend the month of August with me; and, if you do not bring the whole family, bring, at any rate, Theophilus. Here at Greenwich, I live in a lodge, or rather a shealing. I have a horse, a chaise, an Irish jaunting-car, three fine boys, all fond of riding, and Theophilus will be a holyday unto them. When you and I are at rest, they can all be jaunting. 2. You have promised to visit me in August, and I really do not wish you to break the moral law. It is good for a man to keep his word. Mutual confidence depends upon it. I put

you in remembrance. 3. There are hundreds here. * * * 4. I would have my personal interest, my domestic enjoyments, my social comfort, &c. * * * greatly promoted, by a visit long, as it is seldom conferred upon me by you. 5. * * * * *. 6. * * * * * I shall not even repeat all the other fourteen arguments, which I have stated to my own mind. You can yourself, supply the omission.

* * * * * *

"A. McL."

This a long letter, much of it too kind, &c. to meet the public eye. The specimen given serves as a further development of character, and furnishes a sample of that peculiar glow of friendship which had, *unscathed*, withstood the chilling blasts of a quarter century. In friendship, his professions always fell short of the reality. This was evidenced whenever opportunity offered.

On the 17th of November following, the Doctor had an addition made to his family, by the birth of a son. On the 20th he thus writes his friend. "Should you think of seeing New York, at old Christmas times, you will do me a favor in baptizing my little boy, if the Lord should spare him to me so long. He and his mother are in good case." The Lord had visited him with many bereavements in his family and connections. He had much experience in the school of affliction.

In the month of August, 1821, the Doctor thus writes respecting the intended union between his sister-in-law, Miss Jane Agnew, and the Rev. Samuel W. Crawford.

"New York, *Aug.* 17, 1821.

* * * * "To accommodate Mr. Crawford and his intended, I remain a week and a day longer in New

York, than I intended, or than indeed is convenient. You are already advised that August 28th is the time appointed for the union of our young friends, and it is presumable that you will then show your countenance. It might moreover be expected, in other cases, that being in New York, you might be prevailed upon to pass one Sabbath among Christian brethren.

"The Lord's day prior to the 28th, I would desire to enjoy your ministerial communion; and the subsequent Sabbath, during my absence, you would be doubly acceptable to my people, were you to officiate in my pulpit; under these circumstances, I venture not to advise. I will be gratified either way; but certainly I would prefer a visit from Dr. Wylie early the following week, because in that case I could enjoy its benefits somewhat longer. My Maker knows how sincerely and how constantly I have desired to enjoy such fraternal intercourse, and many know how much in vain have been my endeavors.

"Yours with esteem and affection,

"A. McL."

It is well known that at an early period of our history, in these United States, the various articles of witness-bearing, supposed to be comprised in the argumentative part of the Testimony, had been assigned to the different ministers then belonging to our Synod. Among the things called up and inquired after at every subsequent meeting, this was *one*, viz.—Whether the essays on these different subjects had been prepared, and were now ready to be presented to Court. The question had been almost uniformly answered in the negative. It had been no easy matter to undertake and execute an argumentative discussion on these various

topics of deep interest, and much greater difficulty than most of the undertakers had at all anticipated. But a little experience satisfied the most intractable, that it is much easier to undertake than to execute. And now, thanks to an overruling Providence, that these essays were not executed and published as a part of our church's Testimony! The undertaking did honor to the zeal, and the intentional fidelity of our supreme judicatory. But it was premature. What a profundity of judgment, length of time, opportunity of information, and accumulation of experience, must such a work have necessarily required!

At the next meeting of Synod, which was held in Philadelphia, 17th October, 1821, as usual, the essays were called for, and answers similar to those on former occasions, were returned. The Synod agreed, "That all the documents and papers in the Synod's possession on this subject, be put into the hands of a committee of two members, who shall if possible be prepared to report at next meeting of Synod." The moderator then named Drs. McLeod and Wylie, as that committee. On putting the question to these gentlemen, whether they would accept the appointment, they both hesitated for the present, and had time allowed them for consideration. Doctor Wylie declined altogether and Doctor McLeod's sense of the magnitude and difficulty of the task may be inferred from the following extract from the minutes:

"Doctor McLeod returns thanks to the moderator for his indulgence in regard to his appointment to the committee for completing the third part of the Testimony, and now respectfully consents to serve on that committee. He, however, requests of Synod, that all the pieces already

prepared, be delivered to him, with a table of contents to each piece, composed by its author, and referring to the pages of his own manuscript. And that the other members of the committee be directed to furnish Doctor McLeod a schedule of the subjects proper for such a work, specifying the order of discussion, and the *classis argumentorum* under each topic. In such case Doctor McLeod consents to write out the whole work for the inspection of Synod, at its next meeting. The Synod accepted these terms."

The simple fact that, at the next meeting of Synod, Dr. McLeod gave in his resignation as chairman of the committee on this subject, testifies the difficulty of execution. It, like the angle of distance, seemed to increase in magnitude, in proportion as you approach the object.

At this meeting of Synod, on a petition from James Wilson, of Illinois, respecting the necessity of Deacons to the complete organization of the Christian church; as also the legality of sitting on Juries, or meeting in convention to form or amend State Constitutions, the Court expressed their opinion, "That it accords with the principles and the practice of this church to ordain congregational deacons so soon as the fiscal concerns of any church render it necessary: and that *no connection with the laws, the offices, or the order of the State, is prohibited by the church, except what truly involves immorality.*"

It should be remarked here, that the legislation of Synod, on these two points, was prudent and judicious. They were, among the people, points of especial interest, viz.: the necessity of the office of the deacon to the complete organization of the church, and our connection with the civil relations of the State. These were both very dis-

creetly issued. Both the necessity and the manner of ordination of the deacon have been warmly contested in our church. So, also, the other point about civil relations. Time for reflection and deliberation on such matters as do not vitally affect the interests of the church, will, most likely, terminate in an amicable adjustment of differences, or lead to a course of mutual forbearance on points of minor importance, as it is impossible, in our present imperfect state, that all can see things in the same light.

A sense of duty, arising from synodical appointment, called the Doctor's attention to the preparation of the third part of the Testimony; yet it is believed that this attention led only to a fuller conviction of the impracticability of the task, amidst the multifarious duties devolving upon him. He was willing to serve the church to the utmost of his ability. "The spirit was willing, but the flesh was weak." On January 28th, 1822, he thus addresses his friend in Philadelphia:

"Rev. and Dear Sir:

"I beg leave to trespass so far on your ground, as to put you in mind of some business of common concern to you and me—the argumentative part of the Testimony of our church.

"As a member of committee, you are expected to furnish some aid; and had you not been a member, I would have asked you upon other grounds, as much as I now solicit from you, that is, a mere table of contents. What ought to be the size of the work? what the number of its parts? and what their relative proportion? together with the several subjects of discussion under each part, are the inquiries to

which I wish you to attend, and furnish me, as soon as possible, with the result. It will not cost you much labor, and to me it will be of great importance. I claim it as a right."

The Doctor proceeds to say, "I ask that which follows as a particular favor—that you would visit New York in April. The seventh day of that month is Easter. On that day you can be in New York, without a sacrifice of half the good that your being here would effect. Brother, am I not worth one visit in ten years? On the seventh of April we will appoint the sacrament, if you say you will come to assist. Connected as we are, there should be not only a fraternity of feelings and of actions, but there should be a visible and frequent, a well-known friendship, and exchange of mutual good offices.

"I have long felt a desire to unbosom myself; I have some secrets which I wish to reveal; but when shall I have the opportunity?" &c.

In the course of the ensuing summer, Dr. Wylie had the pleasure of visiting his friend, at his own house, in New York. It was in the month of August. This was the holiday season, and during these vacations only could he be absent from Philadelphia. The interview was uninterrupted by any other visits. It was, indeed, a delicious banquet. Long acquaintance, congeniality of feeling, reciprocity of friendship and mutual confidence, while discussing topics of interest, and unbosoming hearts, without reserve, gave a peculiar zest to the feast. "*O, cœnæ noctesque deorum.*" The very recollection of such *oases*-verdant spots in the desert wilderness arrays around it many delightful associations. On such occasions, who could help feeling the sentiments of the Roman bard?

"Nil ego contulerim jucundo sanus amico."

During this short visit, the yellow fever broke out in New York, and mortality prevailed to a considerable extent. This scourge of God had several times visited, with awful ravages, the Atlantic cities of the United States. The alarm spread rapidly from city to city, and precautions of quarantine had frequently been resorted to, to arrest the progress of this dreadful visitation. The Philadelphians had resorted to this expedient on the very day Dr. Wylie left New York, on his return home. The steamboat approached the wharf, foot of Chesnut street, put on shore such passengers as had not come directly from New York that morning; then wheeled about and landed the rest at Camden. This was on Friday afternoon. There he and his daughter, who accompanied him, had to remain, in sight of home, until twelve o'clock on Sabbath, when they were released. To an account of this quarantine, written to Dr. McLeod, he thus replies, on the 28th of October following:

"Rev. and Dear Brother:—

"If you were treated for a few days as an alien, in sight of your own habitation, I have been as a pilgrim ever since we separated. Friday last I returned to Greenwich, after travelling in wet and cold, in mountains and glens, with a Wade-man for my companion. Twice we broke down our wagon among the hills; four times we were detained in repairing it. Our hardships were many on the roads; and of fastings we were not scanty. Mamakating and Mambaacus, Pachkatachtan and Rapaakunk, form a specimen of the vocabulary which we had to learn among the hills; while the two branches of the Delaware, the fords of the more formidable streams

of the Maunyoptunk and the Willyweemack, taught us how to wade, and wash our broken and patched vehicle and axles. We had the pleasure, however, of seeing and being seen in the cities of Eden, Nineveh, Cairo, Rome, and Monticello.

"Having assisted at Coldenham sacrament, I travelled to Kortright. The night was as busily occupied as the day. My companion did the most of the driving, and I the most of the preaching. On Thursday night, I took the steamboat for New York. * * * On Sabbath, at noon, the session met, and postponed the sacrament which was to have been held on the second Sabbath of November, until the last Sabbath of December. To the postponement they were moved by the discouragement occasioned by yellow fever; and to the appointment of the Christmas holidays, chiefly, by the hope of your assistance. Having found the way to our city, we wish that you may never forget the road; and in the season referred to, you cannot dread quarantine. I scarcely hope that you will acquiesce in the arrangement. I wish, during the remainder of my ministry, to establish an annual exchange of sacramental services between the two cities."

Dr. McLeod's health, in the meantime, was rather delicate. The time of the synodical meeting was approaching. Instead of taking the stage, which, in those days, afforded nothing but discomfort, fatigue, and exhaustion, over the rugged and precipitous Alleghanies, a small party adopted another mode of conveyance, more to their own satisfaction. This party consisted of Messrs. McLeod, Crawford, and Wylie, with some youngsters that accompanied them. This mode was thought likely to be serviceable to the Doc-

tor's health, as more adapted to his taste, and affording an opportunity of free conversation. The Doctor, on the subject, thus writes, "I have bought a horse for the journey. I wish to ride in company, and take my time. If you come here, I shall go with you. If you start from home, I will go with you or meet you in Conococheague. Do let me know your plans." We started from Philadelphia, partly on horseback, and partly in Dearborns. In the Doctor's delicate health, the hot weather of the latter part of July was too severe. He had scarcely reached Lancaster, when he began sensibly to feel the effects of heat, fatigue, and sultry weather, in the uncovered vehicles. On the Valley of Conococheague, the limestone water so affected the bodily system, that we could scarcely proceed. In these circumstances, the intellectual banquet fell far short of the anticipations that had been entertained by the party; yet still, there were many very interesting and agreeable intervals.

On the fifth of August, 1823, the Synod met, and at the request of the Moderator, Rev. Mr. John Gibson, was opened with prayer, by Dr. McLeod. Several new members were then introduced to Synod, among whom were Rev. Messrs. S. W. Crawford, and Gavin, and Hugh McMillan.

Several points of importance were presented at this meeting. A committee had been appointed at the last meeting of the Synod to prepare a chapter on Adoption, which had been omitted in the first edition of the Testimony. Pursuant to appointment, the committee had prepared a chapter, which, after various alterations and amendments, was adopted. This has been inserted in the second edition.

The next article of moment was the resuscitation of the

Theological Seminary. This institution had, for some years, been extinct. The voice of the people was crying aloud for its reorganization. Our people, when an object of magnitude is properly brought before them, are liberal, even beyond their means. The ministers—even those who were the most apathetic on this subject—could no longer resist the popular feeling. A layman, Mr. Robert Brown, of Greensburg, a public-spirited elder, came forward and presented a plan of financial operations, so judicious and promising in its bearing and aspect, as to unite the whole Synod in its adoption. This gentleman had ever been distinguished for liberality and ecclesiastical patriotism; and his affluent circumstances exemplified the truth of Solomon's declaration, "The liberal man deviseth liberal things, and by liberal things shall he stand." The report of the committee on the Theological Seminary, runs as follows: "The attempts to provide means for the reorganization of the seminary, have failed, because the efforts made by the clergy to raise the requisite funds, were not accompanied with that energy or that perseverance which were calculated to ensure success; and not from want either of ability or will on the part of the people, to make the necessary contributions." Then follows the plan of financial operations, as adopted by the Synod, and published in their minutes.

The next step, on the part of the Synod, was the appointment of a Professor. The chair of the Professor had been vacant for eight years immediately preceding. The want of the institution began now to be seriously felt by all who regarded the respectability of the ministerial character, and the success of our ecclesiastical operations. The duties were arduous, and the responsibilities great. A competent support to a professor, in case of exclusive attention to its

interests and duties, in the present circumstances of our community, could not be expected. But few of our congregations, many of which had been but lately organized, were able to afford adequate support to their own ministers. The professional duties, therefore, could not be made the exclusive, but must be an extra service of the occupant of that chair. This must have been very severe, indeed, on one who, besides ministerial labor, was obliged, in order to procure a subsistence, to employ a portion of his time in giving academical instructions. Besides, the condition of our theological students generally, in pecuniary matters, rendered certain localities preferable to others. Places where they might have a reasonable prospect of supporting themselves, during four years attendance on the duties of the seminary, would, of course, have that preference. The eligibility of a professor, therefore, did not depend solely upon his possession of adequate qualifications, but also on the facilities afforded to students of procuring support in the place where he might be settled. The choice of the theological professor, therefore, was influenced by these considerations.

The second part of the report on the seminary adopted by Synod, is in these words:

"In order to present a definite object of interest to the people, the Synod shall immediately proceed to the reorganization of the seminary, by electing a professor, fixing its location, and appointing superintendents."

The seminary and its interests Dr. McLeod had always much at heart. From his motion it originated. He was, by far, the best qualified for filling the professorial chair.

His extensive and various literature, his profound knowledge of theology, his respectability and public influence, and his powerful intellect, adequate to any emergency, would have given a character to the institution, which could not have failed to command respect. With such a professor, our school of the prophets would have been a centre of attraction. But the Doctor could never be prevailed upon to accept the office. He strenuously resisted every effort made to persuade him to accept. His reply uniformly was—"I have no talents for the performance of the duties of such an office." He afterwards wrote to his friend Dr. Wylie, in Philadelphia, urging his consent to a reappointment, who, as often, categorically refused. He well knew, by experience, the difficulties connected with the theological professorship. He felt his incompetency to the proper discharge of its arduous duties; and being now released from them, he had no desire again to come under the yoke, and resume its responsibilities. With such feelings and resolutions he went to Synod, determined to remain as he was.

The Rev. Dr. Black, whose character, bearing, and superior talents highly qualified him for the duties of that office, utterly refused. The Rev. Gilbert McMaster was well fitted, in every respect, to have filled the chair with dignity and honor, but not being present to be consulted on the subject, though talked of, he was not nominated. This gentleman, in a sequestered part of the country, about a dozen miles from Schenectady, had been growing up silently, but steadily and surely, to notice, eminence and respectability. With mental powers of the first order, great nobleness and independence of soul, he commanded the regards of all that knew him. Doctor McMaster is well

known to the public, by his Letters on Psalmody, Essays, Catechism, &c. &c.

After the adoption of the report, the Court then proceeded to the election of a professor, as per extract:

"On motion that Dr. Wylie be elected Professor of Theology, in the Theological Seminary, he was elected, without a dissenting vote.

"Dr. Wylie expressed his acknowledgments for the honor thus conferred upon him by the unanimous voice of Synod, but begged leave to decline, for reasons he was about to offer; but at the request of Synod, he postponed giving a definitive answer until to-morrow."

In the meantime, Dr. McLeod and Dr. Black exerted all their influence to persuade Dr. Wylie to accept. Dr. McLeod proposed, as an inducement to his acceptance, that he, in the meantime, would himself undertake to finish the argumentative part of the Testimony. This, at that time, was considered "a consummation devoutly to be wished." Dr. Wylie consented at last, on the express condition, that, at the next meeting of Synod, should he see cause, he would have leave to resign without question or discussion on the subject.

The General, or Representative Synod, of the Reformed Presbyterian Church in America, owes its origin to Dr. McLeod, at this meeting. The paucity of numbers formed a strong objection to the very idea of meeting by delegation. It was alleged that the number of our ministers, so far from being too large for deliberative purposes, would derive benefit from an increase, and that, consequently, any plan calculated to diminish that number, must operate injuriously.

Dr. McLeod reasoned differently. He contended that the complete display of the New Testament example, required such an organization; that the Synod of Jerusalem was of a representative character; that, although not indispensably necessary, yet, when circumstances allowed, it was expedient to make a complete exhibition of the New Testament plan and practice. He availed himself also of an argument arising out of our scattered situation. Our connections were spread over the most of the United States and Territories. Our ministers had far to travel. Money was very scarce in some of the extremities of our settlements. Ministers could with difficulty, if at all, raise as much as would defray the expenses of travelling 1,000, or 1,200 miles, which some of our ministers really had to do, to attend meetings of Synod. Economy, in those circumstances, was an important consideration. Let a Synodical fund be raised; let presbyterial contributions be made, in the various congregations; the proceeds of these congregational contributions, united, may be sufficient to cover the expenses of two ministers coming to Synod, when no one of these could defray the expenses of one. Thus, there may be two members attending, where, otherwise, there might be none. "Would not this," said the Doctor, "be a great advantage, and every way desirable!" The Doctor carried his point. The report of the committee, which had been favorable to the project, was adopted by Synod, in the shape of the following resolutions.

"1. That a General Synod of the Reformed Presbyterian Church, to meet biennially, be formed by delegation from the several Presbyteries.

"2. That each Presbytery shall have the right of sending two ministers, and as many ruling elders, and that the ratio

of increase of the number of delegates be, until further order be taken on the subject, two ministers, and as many ruling elders, for every three ministers of which the Presbytery consists.

"3. That the first meeting of General Synod be held in the city of New York, on the first Tuesday of August, 1825, at 7 o'clock, P.M."

Various attempts have been made to abolish this system of representation, but without success. Some adhere to it from principle. Some have considered the plan as harmless; others, as injurious in its operation. Respect for the memory of Dr. McLeod, its originator, has heretofore induced those who were indifferent on this point, to allow the matter to rest where it is.

At this meeting, Dr. McLeod presented, according to appointment, a draft of a Covenant. This draft was formed on the liberal basis of the British system of the second Reformation, between 1638 and 1649. It was not to be confined to our own little community, but to give free access to all the branches of the Reformation vine. It was worthy of its author, and of the subject. The Synod felt and appreciated its importance, and adopted the following report of a committee concerning it.

Resolved, 1. That the draft of a Covenant be referred to a committee, with power to print fifty copies, for inspection at next meeting.

2. That said committee be directed to prepare for said meeting of Synod, a draft of a pastoral letter on the subject of covenants; and also, an address to the Christian world at large. Messrs. Gilbert McMaster, McLeod, and Wylie, are that committee. This draft is substantially the same with that afterwards presented to the Scottish and

Irish Synods, and forwarded to our Synod for their criticisms. It was published in our minutes.

A memorial from South Carolina, on the subject of Slavery, was presented to Synod. It was referred to a committee, of which Dr. McLeod was chairman. The following is the report of said committee:

"Your committee, aware that, from positive statutes, already made, no slaveholder can be held in the communion of this church, have only to add, that all practical difficulties which may arise in the application of the principle to the several facts which may occur, had better be left to the discretion of the local and inferior judicatories, to take care that in these cases, in which the power of the State is employed to prevent emancipation, that the Court shall act on the true moral intent of the avowed principles and laws of the Reformed Presbyterian Church. And it is the opinion of your committee, that the religious treatment of negroes, whether in infancy or in manhood, had better be referred to the judgment of Church Sessions."

CHAPTER XIV.

1827.

From the meeting of Synod in Pittsburg, 1823, until the meeting in Philadelphia, 1827.

The congregation of Conococheague, having obtained the consent of the Rev. Samuel W. Crawford to become their pastor, the Doctor, desirous of being present at the installment, thus intimates his views:

"I made no promise to see Mr. Crawford installed; I simply consented to accompany Mrs. McLeod, if she should visit her sister in August. She will not do so, and the matter is done.

"Should I, however, know the day of your communion in time to make arrangements, I would endeavor to enjoy the Eucharist in your fellowship. My years will be few: I would like to employ a week in each of them, to cherish such friendships and enjoy such fellowships as shall be perpetuated in heaven, after being useful to the church of God on earth.

"Will you do me the favor to let me know whether your communion is to be on the 3d of August, and if you expect to see there, at the time, our beloved widowed brother."

Mrs. Black, the wife of the Rev. Doctor Black, had, a short time before, departed this life, and entered into her rest. She was an excellent, pious, and highly intellectual woman, beloved of all who had the pleasure of her acquaintance. To this event Doctor McLeod alludes, in terms of condolence, sincerely felt. His heart and his experience united in teaching him "to feel another's woe." He attended at the installment, and took part in the services at the dispensation of the Sacrament of the Supper.

The ensuing spring of 1825 passed without anything particularly remarkable. The usual routine of ministerial duties occupied attention, and some delightful seasons of ministerial intercommunion in the dispensation of the Lord's Supper cheered and invigorated the hearts of the ambassadors of the Redeemer.

In the spring of this year, Doctor McLeod experienced a heavy and severe bereavement, in the death of his dear friend and brother, the Rev. Doctor John B. Romeyn. This stroke he felt most poignantly. Their friendship had been long and intimate. It had been cemented by a thousand ties, springing out of congenial minds, youthful associations, mutual good offices, constant intercourse, and location in the same city. Their love to their master, to his work, and to his saints, poured an unction over their friendship, furnishing an earnest of its perpetuity in a better world. They are now both gone to their reward; and while, when reflecting on their sterling worth, the tear starts at the thought that they are gone! gone! to return no more, it is wiped away by the consolation of the sacred truth, "Blessed are the dead who die in the Lord."

About this time, a communication was received from

the Doctor, involving most profound reflections on parties, men, things, schemes, policy, &c., showing an acquaintance with the machinery of society, and the latent springs of action, evincive of the closest observation, and most acute sagacity. But these, however just and valuable for private perusal, must sleep till the next generation.

The time of meeting of Synod was now at hand. It was to be held in New York, 2d August, 1825. Such meetings were always spirit-stirring seasons with the Doctor, wherever they might be held. But when about to be held in his own city, all the delightful feelings of Highland hospitality dispensed at his own table, were called into exercise, so as to afford an additional zest to his pleasure. In anticipation of this, he observes:

"The time is now at hand on which I expect the pleasure of your society and Dr. Black's. I pray God to preserve health, and prevent disappointment.

"You know I live at some distance from the place of debarkation; and I hope you will write of the day and the line in which you travel, that I may meet you and greet you on your arrival, and conduct you to Greenwich. We are now more comfortably fixed than I had reason to hope, the beginning of June. Good air, and good water, and more house-room than we have been accustomed to enjoy. Will you have the goodness to present Mrs. McLeod's compliments to Mrs. Wylie, with the request to favor us with a visit to our country-seat along with you; and need I say to you, my brother, that this ought to be done. It would give me pure joy to see that lady once within my house. We calculate on Margaret and Theophilus, at all events.

"If Dr. Black should be on horseback, tell him I have a

good stable and good fodder, and that he may ride direct to the house where he first preached." * * * *

"A. McL."

The eleventh session of Synod opened in New York, according to adjournment, August 2, 1825. This was the first meeting by delegation. Representatives appeared from all the five Presbyteries.

At this meeting, we are informed by the minutes, "A communication was received from the Rev. Stephen N. Rowan, D.D., addressed to the Moderator of this Synod, covering an extract from the minutes of the General Assembly of the Presbyterian Church, as follows:

"At a meeting of the General Assembly of the Presbyterian Church, in the United States of America, on the thirty-first day of May last, the following resolution was presented, through the Committee of Overtures, and adopted, viz.:

"*Resolved*—That a Committee be appointed by this General Assembly, to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies.

"The Rev. Stephen N. Rowan, D.D., the Rev. Elihu W. Baldwin, and the Rev. Robert McCartee, were appointed a committee, agreeably to the above resolutions.

"A true extract from the minutes.

"*Attested*,

"Ezra Stiles Eli,

"*Stated Clerk of General Assembly.*

"Philadelphia, *July 25th, A.D.*, 1825."

This proposal, on the part of the General Assembly, was met with becoming promptitude on the part of our Synod. It was attended to immediately. Thus the minute ran.

"After considering this communication, the Synod agreed to the following resolutions:

"*Whereas*, a communication was made to this Synod, from the General Assembly of the Presbyterian Church, informing them that a committee had been appointed, &c., &c.

"*Resolved*—That a committee be appointed to confer with the committee appointed by the General Assembly, and that the Rev. Alexander McLeod, D.D., and the Rev. John Gibson, be that committee, and that they shall report to Synod with all convenient speed.

"*Resolved*—That the chairman of the above committee communicate to the chairman of the committee of the General Assembly, the resolution of this Synod."

This synodical transaction might, indeed, be considered as a new era in our ecclesiastical concerns in this country. By the maxims of common sense, by our Covenant engagements, and by the obligations of the sacred oracles, we were bound to use all lawful endeavors to promote uniformity in the doctrine, worship, discipline, and government of the church of our Redeemer. That church we found divided into various sections, cherishing prejudices, too often indulging animosities subversive of the interests of true godliness; and, although members of the same body—the body of Christ—laboring under alienation of affection from each other, yet all holding the same head, and all acknowledging one Lord, one faith, and one baptism. How shall all

these be brought to that uniformity requisite for organic communion, and demanded by the unity of the truth? Will it not be by the cultivation of social communion and friendly correspondence? Does not a repulsive distance, on the part of brethren, promote alienation of affection, foment jealousies, rivet prejudices, and cherish unfriendly feelings? Shall we stand aloof, and with sanctimonious air, like the proud Pharisee, say, "Stand by, we are holier than you!" No; God forbid! such was not the conduct of our reforming ancestors. With other sentiments, they formed and swore the Covenant in 1648, by the spirit of which we still hold ourselves bound. But this subject will again present itself, when the report of the committee shall come under discussion.

It need scarcely be remarked here, that Dr. McLeod cordially concurred in the project of the contemplated correspondence between the General Assembly and our Synod. The current year had not come to a close before he had attended to and finished the business assigned to the committee of which he was appointed chairman. Doctor McLeod, in a letter, dated New York, January 2, 1826, * * * says, we met on Friday, and finished the business, unanimously, ere we separated.

The articles are in substance as follows:

1. Maintaining the proper unity of the visible church, and lamenting its divisions, we mutually covenant to employ our exertions patiently and prudently to bring our respective churches together, to a uniformity in doctrine, worship, and order, according to the Word of God.

2. In the meantime, we covenant that ministers, elders, and people shall treat each other with Christian respect, that the validity of ecclesiastical acts shall be reciprocally

admitted; and each of the contracting parties may, without offence, examine persons, and review cases of discipline, on points distinctive to the respective denominations.

3. That the superior judicatories shall appoint two members, as commissioners, to attend the meetings of the other, not as members of that other, but with liberty to deliver opinions on any subject of interest, whether in discussion, or otherwise, but in no case to vote on a question.

4. That the General Assembly shall, on ratifying, appoint their delegates, to meet General Synod, so soon as they [General Synod] shall have ratified this covenant.

"Thus," continues the Doctor, "so far as I perceive, we give nothing up; we forego no privilege we now have, and we gain a public admission of truth in a respectable connection with a sister church, and a covenant with them for future reform, or, at least, for the use of lawful means to lead thereto. * * * * I hope little more will be said upon this subject, until it rises up to view in the Assembly.

"Yours sincerely,

"A. McL."

The good Doctor's hopes in this case were disappointed. It was *spoken* against, *written* against, decried from pulpit, press, and by private denunciation, as a violation of our covenants, long before it rose to view in the General Assembly. Every prejudice that could be excited was enlisted against it, and the tocsin of incipient apostasy was rung over the length and breadth of the land. But this topic shall, for the present, yield to a summons of deep interest from another quarter.

In the beginning of the next month, February, Doctor

McLeod was seized with the prevailing influenza, whose symptoms became rapidly more and more alarming. On Wednesday, the 8th of February, inflammation in the lungs was indicated, and a consultation of physicians held. On Saturday, the 11th, after eleven o'clock, A.M., Dr. Wylie received two letters simultaneously, one of which was from Mr. John McLeod, merchant, New York, apprising him of the Doctor's imminent danger. "By journeying hither," says one of these letters, "with the utmost expedition, you may possibly see him alive."

Distressing intelligence! But two weeks before, he had been actively engaged in Presbyterial and pastoral duties. But who knows what a day may bring forth!

After eleven o'clock, A.M., Dr. Wylie received this distressing intelligence, on returning home from his academical labors, and instantly started to the stage office, and took his passage for New York. The attention of his family sent after him his valise, which was handed to him, just as he entered the stage. It was the mail stage, and was to arrive in New York by six o'clock next morning. The roads, at that season, were excessively bad and deep, and it was five o'clock afternoon of Sabbath before he reached the house of Dr. McLeod. It was the first time he had ever been under the necessity of travelling on the Lord's Day, unless to or from divine worship. He cannot here omit remarking, that while even *solitary* travelling, on the Sabbath, unless in cases of necessity, is a criminal desecration of the Lord's Day, it is much more so in such promiscuous groups as usually assemble in a stage coach. The Christian in the exercise of grace will not thus profane the Sabbath, and rob his Maker of that which he has sanctified for himself.

On reaching the house, he found the Doctor very low.

The preacher who had occupied the pulpit in the morning, after the explanation of the Psalms, had dismissed the congregation in most profound grief, expecting every succeeding moment to hear the doleful tidings, that the Lord had removed their pastor from over their head. Their devout and fervent prayers prevailed. He was restored. He had been for a considerable time delirious, and generally insensible to what was passing around him. All company, save his nurses and the physicians, was interdicted.

On Dr. Wylie's being permitted to enter the chamber where he was lying, he walked softly up to the bedside, in perfect silence. Although the light in the room was very faint, he instantly recognized the countenance of his friend; and to the astonishment and alarm of Mrs. McLeod, who was discharging the duties of the tender nurse, to her prostrate husband, he sat up on the bed, grasped Dr. Wylie in his embrace, and using the familiar name by which they had been in the habit of addressing each other, he exclaimed—"My dear Billy, I am rejoiced to see you!" It was feared that the excitement might prove injurious, if not fatal, considering his extreme debility. Dr. Wylie immediately after withdrew, and Mrs. McLeod soon got him composed again, and from that moment he began to recover. Whether the unexpected recognition of an old friend, and the affectionate designation which former intimacy had adopted, recalling pleasant associations of former years, contributed to the giving a favorable turn to the complaint, the writer will not pretend to determine. The fact was, that he began to recover, and became convalescent, and in the course of a few months, he was again himself. Many of his friends had been distressed under the apprehension, from the severity of the disease, and the slowness of his

recovery, that his intellectual powers would be affected. Any fears of this nature were entirely dissipated by his pulpit exhibitions; and particularly by his address to Synod at next meeting, on the plan of correspondence. This was afterwards published; read it and judge.

Dr. Wylie remained with him until the Thursday following, and to his great satisfaction, found, on the evening before his departure, the Doctor was able to converse with considerable ease; and asked him to come and occupy his place, at the dispensation of the sacrament of the Supper, which, by appointment of Session, had been previously fixed. To this Dr. Wylie promptly agreed.

On the 27th of same month, Dr. McLeod was so far recovered, as to be able to pen the following brief epistle:

"DEAR BROTHER:—

"This is my first effort at writing. I continue to improve; but my progress is slow. I feel for my people. It will be long before I can serve them.

"The sacrament you will dispense for me on 26th of March. Mr. Crawford will be here to help. In order to this, it should be announced next Sabbath, but the church cannot be opened unless you send me aid. Ask Mr. Guthrie, if you please, to come on this week, and preach twice on Sabbath.

"Yours, &c.

"A. McL."

Mr. Guthrie had been lately licensed, and had, according to rule, returned for the last season to the seminary. This young gentleman possessed fine talents, was an industrious student, a graduate of the Western University of Pennsyl-

vania, and much respected. He is now a highly esteemed minister of the gospel, in the neighborhood of Pittsburg. He went on to New York at Dr. McLeod's request, and preached with much acceptance, as the Doctor thus states, on March 7th, 1826.

"Dear Brother:—

"I thank you for sending us Mr. Guthrie, as I thank him for coming on. He has been exceedingly acceptable to my congregation. All speak highly of him.

"As I depend on Mr. Crawford for next Sabbath, and the intermediate time, I depend on you, to do the entire work of the pastor, on the communion day. My love to the family. Forget us not in your prayers, &c."

Agreeably to previous arrangements, Dr. Wylie attended on the communion Sabbath, and discharged the duties of the pastor. The Doctor was himself so far recovered, as to be present part of the day, partake in the communion, and serve a table. He continued to recover strength, but very slowly; and it is questionable if he ever regained that degree of physical vigor which he possessed previously to that illness. But although he might never have entirely recovered from the severity of that shock, his mental energy soon shone forth unimpaired; and, as was hinted already, at next meeting of Synod, in May, 1827, his address on the articles of correspondence, ranks among the greatest of the Doctor's intellectual efforts. His visits to sister congregations, during the summer, after his illness, were less frequent than on former years; and his services to the churches, more limited. He was able to visit Philadelphia, on the

following August, and preached in Dr. Wylie's church with his wonted acceptance.

In the meantime the plan of correspondence was freely discussed by ministers and people in our communion. Some denounced it as apostasy, and the incipient move for merging into the General Assembly of the Presbyterian Church. The minds of the people were distracted; jealousies were industriously propagated and fomented, and the whole subject prejudged long before the meeting of Synod. In this state of matters,

The Reformed Presbyterian Synod opened its 12th session in Philadelphia, May 16th 1827. Delegates appeared from all the Presbyteries, except the Southern. Rev. Gilbert McMaster, moderator, Rev. Dr Black, clerk.

The first item of special interest presented to Synod, was the report of the Committee of Correspondence, with the General Assembly of the Presbyterian Church. The plan agreed upon by the joint committee, was reported by the chairman, Dr. McLeod; and an authenticated copy laid upon the table.

Although the substance of this report has been given already, as related from memory, in a letter from Dr. McLeod, yet, it is thought proper here to insert, verbatim, the authenticated copy.

New York, *December 30th*, 1825.

"The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, having severally appointed a committee to prepare a plan of correspondence between the two bodies, the said committees met this day, at the house of Rev. Stephen N. Rowan, D.D.

"Present, on the part of the General Assembly, Rev. Stephen N. Rowan D.D. and the Rev. Mr. McCartee; on the part of the Synod of the Reformed Presbyterian Church, Rev. Alexander McLeod, D.D. and —— ——. Absent, of the committee of the Reformed Presbyterian Church, Rev. John Gibson; of the committee of the General Assembly, Rev. Elihu Baldwin.

"The committees having respectively presented their commissions, the Rev. Alexander McLeod, D.D., was appointed chairman, and the Rev. Stephen N. Rowan, D.D., secretary. The Rev. Dr. McLeod opened the meeting with prayer; and the Rev. Dr. Rowan read a part of the fourth chapter of the epistle to the Ephesians.

"After mutual and friendly consultation, the following plan was unanimously adopted, viz.:

"'Article I. The General Assembly and the Synod of the Reformed Presbyterian Church, lamenting the existing separations among the members of the body of Christ; and believing that all the members of that body, being many, are one body, and trusting to the Word of God, that these separations will not be perpetual, do AGREE, to use all scriptural means, in the exercise of patience, and prudence, to bring their several ecclesiastical connections to uniformity in doctrine, worship, and order, according to the word of God.

"'Article II. In order to bring about this desirable object, on the basis of the proper *unity* of the visible church, it is MUTUALLY COVENANTED, that the ministers, members and judicatories, of these churches, treating each other with Christian respect, shall always recognize the validity of each other's acts and ordinances, consonant to the Scriptures; and yet, that any judicatory belonging to either body, may

examine persons, or review cases on points, at present peculiar or distinctive to themselves.

"'Article III. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices until they shall have been superseded by another choice; and these commissioners shall have the privilege of proposing measures, important to the church of Christ, and of delivering their opinions on any subject under discussion; but they shall have no vote in its decision.

"'Article IV. In order to carry this last article into effect, the General Assembly of the Presbyterian Church will, at their sessions in May, 1826, appoint commissioners, who shall attend the succeeding meeting of Synod, of the Reformed Presbyterian Church, provided said Synod shall have concurred in the above plan of correspondence.

"'*Resolved*—That an authenticated copy of these proceedings be furnished to the chairman of each of the conferring committees, to be laid before their respective judicatories.

"'*Resolved*—That a copy of the above plan be recommended to the General Assembly, and to the Synod of the Reformed Presbyterian Church, to be submitted to the members of the two committees which are absent, for their concurrence or dissent; and that the result be transmitted to the secretary of these conferring committees, and the same be by him and the chairman communicated to their respective judicatories.

"Adjourned, closing with prayer by the Rev. Mr. McCartee. ALEXANDER MCLEOD, *Chairman.*

"STEPHEN N. ROWAN, *Secretary.*"

The foregoing plan, having, in conformity with the last resolution, been communicated to the Rev. Elihu Baldwin, the result was communicated to the secretary, viz. "I agree to the foregoing plan."

Signed, ELIHU BALDWIN.
Attested, STEPHEN N. ROWAN,
Secretary of the Conferring Committees.

This subject, of course, involved deep interest, and excited much attention. Doubtless, a large majority of Synod were in favor of the principles contained in the plan of correspondence; yet finding the manner in which many of our people had been wrought upon, the prejudices that had been excited, and apprehensive of the dangerous consequences, which, in such circumstances, might likely result, should the plan of correspondence be adopted, they hesitated. However much many friendly to the plan loved it, they loved the peace of their community more; and looked forward to more auspicious times. After a long discussion, therefore, the motion for adoption was withdrawn, and the following substituted in its place.

"While the Synod cordially recognize the principle embraced in the proposed plan of correspondence, between the General Assembly of the Presbyterian Church, and this Synod, yet, aware of the scattered state of the churches under their care—the duty of preserving their mutual confidence unimpaired, and their strength undiminished, and also of the importance of the subject itself, both to the present edification and the future operations of the people of God in their communion,

Resolve, to postpone indefinitely the further consideration

of the proposed plan of correspondence, with the General Assembly of the Presbyterian Church."

The Synod adopted this resolution, to the no small mortification of many of its members, who were well pleased with the plan of correspondence. Upon reflection, it is alleged, that the interests of our cause were unduly sacrificed to the desire of maintaining peace and unity. The opponents of the correspondence were emboldened in their bigoted course, and anti-reformation system. This sacrifice was rendered, on the part of the friends of the *treaty*, the more painful, from their having listened with great attention to Dr. McLeod, while delivering one of the most powerful addresses that ever fell from his lips. To do it justice, would be to transcribe the whole. Nor would even this do it justice. No; the manner, the emphasis, the tones of voice, the "*tout ensemble*" of this address cannot be represented to the eye. It was afterwards published. In reference to this publication, the Doctor remarks: "It was printed more to prevent mistakes concerning my own views, than to enlighten and convince others. It was not at all intended for market. Delicacy has, hitherto, prevented me from sending it anywhere but among my personal friends; and as there is no wish either to make proselytes, or secure expenses, I will thank you to give them [a package of the addresses sent on with the letter] away, where you think the gift will do no harm; and especially where it will be acceptable."

On rising to address the Synod, the Doctor recognized the competency of the Court, and the community they represented, in an especial degree, to form an accurate judgment of such federal transactions—Covenanters by

name—on their admission to the church, and previously to their participation in sealing ordinances, professing their adherence to the Covenants of their ancestors, &c., &c. "That our own ecclesiastical connections, the Christian public, an observing world, but particularly that respectable body which is a party to the contract, having already sanctioned its articles, wait the decision."

He then proceeds to show, that though analogous to arrangements among the churches of the Reformation, during the sixteenth and seventeenth centuries, yet "it is radically different from the several conventions of the different denominations of Christians of the present age." Thus he shows that "this is not a plan of union," never designed as the basis of organic union. This, in the existing state of things, is impracticable. The attempt multiplies divisions. The expedient would be unprofitable to the communion of saints. "There is," says the Doctor, "really more sweet and refreshing religious fellowship between Christian men mutually acquainted, though members of separate ecclesiastical bodies, than can ever exist between persons of heterogeneous sentiments, though they happen to be in the visible communion of the same denomination. Archbishop Usher had more enjoyment in the fellowship of Samuel Rutherford, than he ever could have had in the company of Primate Laud.

"The articles," continues he, "do not tend to perpetuate division." The very idea would have been wicked. Its existence is matter of lamentation. Presbyterians all recognize and assert the unity of the visible church. The parties, therefore, contract to employ patient and persevering efforts, *according to the Word of God*, to promote that unity.

"In the articles of correspondence, there is no pledge given by either party to reform the other. Neither party claim nor surrender the right of altering, in any way, the constitution or usages of the other. Intellectual discussion and moral suasion, on the floors of the higher judicatories, are the only means to be mutually employed for mutual benefit. The power of change is left, under God, to self-government, without interference."

"Finally," says our author, on these negative purposes of this plan, "it is not intended to introduce the practice of communion in sealing ordinances among the ministers and members of the two churches: it is not a scheme of ecclesiastical communion."—"There is no stipulation in the articles for an exchange of pulpits of any fellowship in the ministry of public ordinances, either habitually or occasionally."—"The very delegates are not required to join in any act or ordinance of religious worship in the congregations of the judicatory to which they are commissioned," &c. "Further," adds the Doctor, though thus negative in its provisions, "it is not to be inferred that, therefore, no good can come of it, or valuable purpose be answered by its adoption. If the *private* correspondence between two religious and judicious men may be mutually advantageous, *public* conference between two interesting religious bodies cannot be injurious, and, at all events, is worth the experiment."—"Distinct families, without undue interference in each others concerns, may be mutually profitable; and why may not churches reciprocate benefits without compromitment of principles, or the smallest dereliction of their own previous attainments?"&c.

The author of the address goes on to state, that while the General Assembly have acted honorably and magnani-

mously in the transaction, and have taken no advantage, as a large body, in treating with a smaller denomination, they have not only recognized "the name, the standing, and the ministry, of the Reformed Presbyterian Church, but they have also covenanted to unite their exertions with ours in long-enduring perseverance, in the use of scriptural means, to effect the very object of our own solemn league and covenant,—*To bring the churches of God to the nearest conjunction and uniformity in religion, doctrine, worship, and order, according to the Word of God.*"

Our author further shows, that the whole transaction on the part of the General Assembly, is of perfectly *bonâ-fide* character. To suspect the contrary, would be a libel, no less on our own understandings, than on the integrity of upright and honorable men. "Besides," he adds, "it is the evident interest of *that* church, that *this* should exist with unimpaired power and increasing influence; considering their own state internally, and their relation to other denominations around them, it is as much their interest as it is their duty, to encourage the industry of the Reformed Presbyterian Church and ministry, in the maintenance of evangelical doctrine and Presbyterian order, according to the purest model of the churches of the Reformation. It is equally our interest and duty to encourage their ministers to go and do likewise," &c.

"The existence moreover, of the Presbyterian Church in America, in all its extent and power, is an object to be viewed by this Synod, without envy or ill-will. The great public prejudice in favor of its very simple and appropriate name, its numbers, its rank, and wealth, and literature, with so many schools of almost every grade at

its command, secure to it great influence; and having so many of the saints in its communion, it must attract the notice and regard of every enlightened well-wisher of the Redeemer's kingdom. Its existence is a fact, whereof we are all glad." Such are the enlarged and liberal views of the author of this address.

He next proceeds to an analysis of the several articles of the proposed correspondence. These articles need not here be repeated. "The first," he says, "may be termed the enacting clause of the law. It is a COVENANT between two distinct parties, who agree to one object. The object is specified—uniformity according to the Word of God."—"The means, scriptural; the manner, with patience and prudence.

"The declaratory part of the article affirms the reason of the bond. It consists of three assertions.—The unity of the church of Christ—the lamentable existence of schism —and the divine warrant to hope that they shall not be perpetual. They are all undeniable, and,"—says the Doctor, "these three assertions are the essential principles of the Reformed Presbyterian Covenanters."

"The second article describes the courtesy to be observed by the one towards the other, of these contracting parties, while patiently pursuing their object; and to these several specifications they are mutually bound in covenant. This is nothing more than what common politeness and civilization require."—"The *basis* of action is the proper unity of the visible church; and two specifications of conduct are mutually stipulated. The first is, that they shall always recognize the validity of each other's acts and ordinances, consonant to the Scriptures." The last limiting clause, "according to the Scriptures," removes

every possible objection which might exist in the mind of the most scrupulous.

The second specification is, that notwithstanding this recognition of validity, &c., the judicatories may respectively, "examine persons or review cases of discipline, on points at present peculiar or distinctive to themselves." Thus, provision is made for keeping inviolate and inviolable the distinctive peculiarities of the respective bodies, unless so far as they themselves may see cause to alter or improve them.

"The third article defines the more active part of the plan—the appointment of commissioners, to attend the judicatories respectively; the time of their continuance in office; their functions, and their privileges. The Doctor proceeds: "Two commissioners have been already appointed by the General Assembly. Will this Synod reciprocate? I am at loss to proceed. The time of decision is come. If there be any conference, there must be commissioners to confer. Is it right, is it safe to make the appointment? Can the Synod trust so much to any two of its members as to constitute them representatives of the Reformed Presbyterian Church, to correspond with the General Assembly? Can this Synod trust itself so far as to receive delegates to the full freedom of debate, from the greatest, and the best, and the worst, of all the Presbyterian Churches around us in the land? I wave the inquiry, or rather resolve it into another. Will Synod adopt the report of the committee, and so appoint these commissioners?"

He proceeds to illustrate the subject by the mission of the celebrated John Knox, in the reign of Queen Elizabeth, to the bishops and pastors of the Church of England, to solicit

some relaxation in favor of the distressed Puritans. He acquitted himself with integrity, notwithstanding the insinuations of his opposers. He argues the point powerfully also from its own merits, upon the principles of common-sense. He appeals to the practicability of the measure, and the "Providential call at this moment, to shape the policy of our foreign relations, without having any agency of our own in its origin.

"The fourth article," he observes, "requires no other remark, than that it has been fully carried into operation, by the General Assembly, by the appointment of two commissioners to this Synod, in the event of its concurrence in the plan of correspondence."

The author then proceeds to obviate supposed objections to this plan.

First. Prejudices may exist in the minds of the different congregations of our church against the plan. This is not surprising. Facts in our recollection, defections from other churches, and various cases of aberration from our own communion, all suggest the necessity of caution. "Though a man should not yield his own sentiments to the mere prejudices of another, yet the mere prejudice is a sufficient reason, why a friend should not force any change, even for the better, upon his unconvinced and unyielding brother.

"*Second.* Some, it is possible, will doubt the lawfulness of entering into an ecclesiastical arrangement with any other people whatever." This very illiberal notion he completely obviates, both by Scripture authority and ecclesiastical history. Let the object be moral; the means, scriptural; and the intentions, honest; and difference of religion, of whatever grade, even Christians with Heathens, will form no legitimate objection. "No faith with heretics," is an

Antichristian maxim. "We," says the Doctor, "still maintain the binding obligation of the *national covenant*, and of the *solemn league* and *covenant*, though made with some political men, some Episcopalians, some Independents, and with Presbyterians, in a state of separation from the Church of Scotland." These sentiments he establishes by numerous Scripture examples, such as Solomon with the Prince of Tyre; Jacob with Laban, Abraham and Isaac with the Princes of the Canaanites, &c. This article he concludes in the following words: "Gladly did the Scottish reformers accede to the treaty of Edinburg, in 1560, between Queen Elizabeth, head of the Church of England, and Francis II., of Popish France, which put an end to the civil war, and laid the foundation on which the Reformed religion was by law established, in the ensuing General Assembly and Parliament of Scotland."

In the *third* place, danger may possibly be apprehended to our community, in impairing the *esprit du corps*, essential to the welfare of every distinct society. "By close connection with a large body, the small is in danger of being *first* assimilated, *then* absorbed. There is fear the Testimony will be relaxed, then relinquished; and ministers will be induced to leave our fellowship, and accept calls from their more wealthy congregations." He admits that these are not idle surmises. All those dangers already exist, independently of the proposed alliance. Such dangers are inevitable. Let those who prefer another communion, go and join it. In this case, let the laws of elective affinity have free operation. It is impossible to make or keep Covenanters by physical force. And if it *could*, *should* not be done. "It remains," says the Doctor, "for this Synod to consider, in its wisdom, whether the tendency to

defection, to the relaxation of the Testimony, and to an ultimate abandonment, is not more likely to be restrained than encouraged, by placing all operative causes under the direction of public law, sanctioned by formal treaty, than by leaving them altogether under the influence of individual circumstances, which, privately, affect the feelings and interest of individuals." Many of our steadiest members, the most averse to anything like dereliction of principle, are of opinion that this plan of correspondence would be more calculated to prevent defection from the banner of the Reformation, than to promote it.

The Doctor finally recommends the principles of the treaty, and its adoption by the Synod, by *three* most powerful arguments: *A sense of our danger—the moral improvements of the age—and the lights of history.*

1. "The Reformed Presbyterian Church is in great danger, at this crisis of the moral world." This danger is not from the sword of persecution. The greatest danger is from ourselves. "If this church," says the author, "perish in America before the millennium, its death is inflicted by its own Synod." Its excellent constitution, its well-defined principles and usages, its management, "and interests, are about to be confided to another generation than that which laid its foundation, and raised its well-proportioned superstructure." "Innovations, inaction, or misguided action, may inflict a mortal malady. The name may linger, but the society, in either case, is gone. Its economical usages may, by mismanagement, be converted into its distinguishing principles; and thus, its tithes be reduced to anise and cumin; and its best principles may be seized by their names, and so, regardless of the substance, be ridden to

contempt by men who never comprehended their noble import. Ambition and avarice, as well as ignorance, have heretofore made a hobby of the name of Christianity itself." Against these dangers this treaty would be a preservative, at least, partially, for half a century to come, in these well-restricted articles, which would keep continually in view the peculiar principles, and morally compel the intelligent to act upon them.

2. The great moral change in the civilized world, as it is distinctly made in the nineteenth century, encourages to such an enterprise.

Amidst all the unfavorable symptoms of the suppression of the revolutionary spirit in despotic countries, the restoration of corrupt and wicked dynasties, the re-establishment of the Papacy, the unholy alliance of European monarchs, &c., there is an obvious tendency to melioration. The press, and the extraordinary spirit of enterprise, have wonderfully accelerated the march of mind, and are rapidly advancing the moral improvement of our race. "Many great moral principles are fixed so as to be questionable no more; that civil freedom should prevail; that servitude is evil; that science should flourish; that religion is essential to society; that the Bible is the proper standard, and is to be placed in every house and hand, are almost universally admitted. The excitement and exertions of religious men, in every land, are great; the rights of free trade are better understood, and the conspicuous standing of the American confederation of republics, fixes upon itself, as an example, the gaze of all mankind. It shows that man may, and must be free."—"Here the church is put on her good behavior, under the protection of God, in the sight of the world, and in the midst

of her ancient enemies—stripped, however, of their former armor and ornaments, and nothing left to either party, by the constitution of the government, but personal protection and liberty of enterprise on the field of freedom. Here we see, in the profession of Christianity, the representatives of the churches of all the nations. There are remnants and samples of all the heresies, and all the sectaries."

What a field for action to those of whose creed it is an article, "That religion is essential to the welfare of this great community, and that true religion is the same over all the earth, and that God has destined Christianity to prevail!" By what process of operation shall all these heterogeneous elements be brought to a uniform consistence? By what plan of procedure shall the entire system of our free, republican institutions receive the impress of Christianity, and be moulded into the image of divine truth? Not by a reduction to original elements, in order to a renovated amalgamation; but by conference, and calm discussion, ere they can come together, as *one*. "They must travel in groups, and in tribes, in regular order, to meet cordially under the banner of the Prince of Judah, on Mount Zion, and salute as brethren."

3. "To rise and act, is urged by the example of the Presbyterian Reformers." The church acknowledges her obligation to follow the footsteps of the flock. "The appointment of commissioners, to act as representatives, in attendance on princes, and courts, and legislatures, and on convocations, and synods, and assemblies, and the amicable reception to conference of such as were delegated to their assemblies, was the reasonable and the habitual practice of the Scottish Covenanters, from the time of their first embassy to the court of England, until the mission of their students

to the classical assemblies of Holland, for ordination to the ministry. "Moreover, the terms of ecclesiastical communion, in the Reformed Presbyterian Church, bind her members, severally and collectively, to the use of such exertions, to the extent of their power; and these obligations are often brought to their remembrance."

The Doctor illustrates this position by specifying the *fourth* of our terms of communion, in which are mentioned two remarkable transactions: *first*, the National Covenant, of Scotland; *second*, the solemn League and Covenant. These instruments were offered to all classes of the community. The king's commissioner, Episcopalians, Presbyterians, and Independents subscribed these bonds for national defence, and "*To bring the churches of God, in the three kingdoms, to the nearest conjunction and uniformity in religion, and for propagating the same to other nations.*" After such a mass of evidence as the Doctor has accumulated on this subject, it is difficult to conceive, how any reasonable man can withhold assent.

However thoroughly convinced Doctor McLeod himself was of the truth, propriety, and special value of the plan of correspondence, he was far from pressing it upon any. In reference to this, he says, "I urge not, however, the adoption of this course of policy. Had I even the power, I would not dare to control Synod for its own good. A favor is not to be conferred by compulsion. If the plan appears suitable to you, it will be adopted—if otherwise, it will be rejected. If the articles before you, displease the Synod, I have only to ask, as a favor, that they will lay the entire blame of subscribing them in joint committee, and of reporting them to you, upon me, and upon my worthy colleague. We only of this church are responsible for them to the

present and succeeding generations; and for this apology I am individually responsible."

The Doctor thus concludes this excellent address:

"I think I see around me a noble band of witnesses. Go, then, over all the land, in the spirit of the commission to Jeremiah, 'To root out and to pull down—to build and to plant.' Give not yourselves up entirely to the use of the grubbing-hook, though that is, at times, a necessary occupation. Be not always employed in dressing the shrubbery, however ornamental. Plant the vine; cultivate the olive; lay hold of the boughs of the palm, and some of you may see what I shall not witness on earth—*Jerusalem a quiet habitation—her officers peace, and her exactors righteousness.* Amen, and Amen!"

Should this skeleton of the address to the Synod of the Reformed Presbyterian Church induce any reader to procure a copy and peruse the whole, the writer shall have gained his object. The strength, the perspicuity and cogency of the whole argument, amount to demonstration.

The address has been thus noticed by the venerable editor of the Christian Advocate, the Rev. Dr. Green, in the January number, 1828. "Most of our readers," says the editor, "will not need to be informed, that this address, one of the most powerful we have ever read—is in favor of the adoption of the plan of correspondence proposed; and yet, that its object has not been obtained. This we do indeed regret, but it has, nevertheless, neither destroyed nor abated our affection for our brethren of the "Synod of the Reformed Presbyterian Church." We are satisfied that they act on principle, and act as they do, because they are sincerely desirous to maintain the doctrines and order of the Presbyterian system, in their integrity and purity. For

this we honor and love them; and hesitate not to say, that we esteem the points in which we cannot but think them unduly scrupulous, as the very dust of the balance, in comparison of the momentous truths which they steadfastly uphold. These, we trust, they will continue to hold fast; and if ever they and we should be more closely united, we sincerely wish that we may get rid of at least as much dross as they may be called to purge away." Such sentiments do honor to both the head and the heart of the venerable author. Long may he continue an able, vigilant and faithful veteran officer under his master's banner!

Shortly after this plan of correspondence had been proposed, and previously to the composing of the above-mentioned address in its favor, Dr. McLeod was visited with a most distressing affliction in his family. A son, his namesake, a lovely boy, a favorite, to whom he was greatly attached, a lad of great promise, by accident, or design, received a blow in the head, by a stick cast by a boy unknown, from the opposite side of the fence adjacent to his father's house. The wound in the forehead, was, at first, not supposed to be dangerous. The symptoms, however, soon became alarming. Inflammation of the brain succeeded; and on the last of February, 1827, he was numbered with the dead. None but a parent can enter into, or appreciate the feelings of a parent, on such an event. With Dr. McLeod, it was a Jacob and Benjamin's case. His constitution, in the preceding spring, had received a shock, from which, it is believed, it never completely recovered. The death of his beloved son Alexander, together with bodily affliction, had brought him very low, and confined him at home. He thus replies to an invitation from Philadelphia,

February, 1827. "John Niel will give you more particulars about our state and our trials, in conversation with you, than I can by a note. To him I refer you. Whatever be my wishes, I will not promise now to visit Philadelphia at Easter.

"Though here bathed much of my time in tears, and enduring also some pain, I am absent from my people; and it will be weeks before I can call at their houses, to see the sick or the well."

John Niel, his eldest son and first-born, had, about a year previously, graduated in Columbia College, New York. He was of fine promise, both in childhood and youth. He had from his birth, by his father, been dedicated to the work of the ministry of reconciliation, with fervent prayer, that God would thus dispose his heart, and by his grace duly qualify him for this service. In a letter, dated October 17th, 1826, after expressing the deep interest he felt in the success of the Theological Seminary, the Doctor thus states, "My son, John Niel, declared to me on Wednesday last, his self-dedication to the ministry. Twenty years before that, he had been dedicated by his father. I was prepared for the dedication on his part, though I was careful not to allow my opinions, even indirectly, to influence him. He will go to the seminary at its commencement; and may the God of his fathers give him grace to improve his opportunities."

To this intimation from Dr. McLeod, Dr. Wylie replied, "With regard to John's declaration, you are aware, I was long since prepared for it. It is a note of thankfulness in my prayers. John Niel rates higher in my estimation, in talents, prudence, and nobility of mind, than anything I had anticipated; and verily my anticipations were not small. I rejoice that he is to be with us at the seminary

this winter." He, accordingly, went to Philadelphia, and attended to the duties of the seminary the following season. During his second year's attendance he had been called home by the melancholy event above related.

This young man having completed the course of studies required in the institution, and having delivered the pieces of trial prescribed by Presbytery, with approbation, was licensed to preach the everlasting gospel, by the Northern Presbytery, on August 4, 1828. Though his talents were more solid than showy, he preached with much acceptance to our vacancies through which he itinerated. Though Dr. McLeod made no remarks respecting his son, he could not but be gratified with his reception by the public. The approbation of such judges as Dr. James R. Willson could not fail to please. This gentleman thus writes from Coldenham, 22d October, 1828: "I attended Dr. McMaster's sacrament, on last Sabbath two weeks. He had Cooper, Fisher, and John Niel. They all preached to acceptance. Everybody loves Cooper. Fisher exceeded our expectations; and the old Scotchmen say that John Niel preaches better than his father did when he began. I doubt that. But he does promise great things." By another letter from the same gentleman, dated December 20th, he states, that "John Niel, at the sacrament (Dr. McLeod's), preached one sermon. It was, in all respects, truly excellent, and unusual for one of twenty-two years of age." This young man was some short time afterwards called to, and settled in, a congregation in Galway and Milton, Saratoga county, New York.

CHAPTER XV.

1830.

From the meeting of Synod in 1827, until his sailing for Scotland, in 1830.

Although, during the interval between the last two meetings of Synod, the church had been extending her borders and increasing her numbers, the affairs of the Theological Seminary began to languish; as our numbers increased, contributions to its support seemed to decrease. This inverse proportion can be explained. Many, nay, most of the congregations lately organized, were rather skeletons of congregations, and, on their obtaining ministerial settlement, found all the exertions they could make were scarcely adequate to the support of their own pastor. The ministers aware of this, it may not be unreasonable to suppose, were less urgent in pressing them for pecuniary aid to the Seminary. At the last meeting of Synod, it became extinct, and the students were recommended "to prosecute their studies, where they could best find the means of instruction."

The labors of Dr. McLeod were, in the meantime, becoming more extensive and arduous. The multiplication of congregations was, to him, a multiplication of toil. After the meeting of Synod, he assisted Mr. Gibson in the dispensation of the sacrament of the

Supper, in Paterson, New Jersey, where the old gentleman had been for some time located. He visited Galway, and dispensed ordinances to the people there. He still continued instant, in season and out of season, to a degree too severe upon his enfeebled constitution. He and Doctor Wylie had been projecting a visit to the Canadas, but were obliged to postpone until a future opportunity. In the month of June, in this year, he gave in marriage, his eldest daughter, Margaret Ann, to the Reverend Mr. James R. Johnston, pastor of the Reformed Presbyterian congregation in Newburg. This union was agreeable to all parties. Mr. Johnston was a gentleman of very respectable talents and cultivated mind, and an excellent preacher.

In the beginning of the following winter, to obviate some statements from a certain pulpit in Philadelphia, as untrue as they were ungenerous, Doctor Wylie requested the Doctor to furnish him with documents for this purpose. The statement was this: "That Doctor McLeod, having in his exposition of the Apocalypse, applied some important predictions to Napoleon Bonaparte, and finding his application confuted by the downfall of that hero, stopped the press, cancelled the passage, and reconstructed it in accommodation to the facts that had transpired." The Doctor's reply in the following letter, may not be unacceptable to the friends of truth and fair dealing.

"New York, 17*th Dec.*, 1827.

"Rev. and Dear Sir:—

"Your favor of the 11th instant came to hand on the 14th, and lies now before me. It intimates to me that the old libel on the 'Lectures on

Prophecy,' in reference to Bonaparte, has been recently revived in Philadelphia, and you add, 'I wish you to write me a negative under your own hand.' I know, that in expressing such a wish, you were aware that if I took any notice at all of that silly slander, I must write a negative; at your request I will do so, however irksome, otherwise, would have been the condescension.

"The story is, that after the downfall of Bonaparte, I caused to be destroyed some printed sheets of my discourses on the Revelation, which flattered the Emperor of France, which it would have been absurd to publish after his fall.

"For this story, or anything like it, there is not the least foundation in truth. When my lectures were delivered, Bonaparte was in the zenith of his power and military glory; when they were printed and published, his reverses were not known in America: and my volume was for several months before the world, previously to the news of his downfall having reached New York. It would have required a prophet to foresee the ruin of that great general at the very time the combined powers of Europe were offering him a treaty for the perpetual establishment of his dynasty on the throne of France. I am only an *expositor* of prophecy as fulfilled, and without pretensions to such extraordinary sagacity. How the report of my having changed my opinions of the famed conqueror had its origin, and with what design, I do not know; but it is certain, that he who believes the report, is unacquainted with the whole tenor of my exposition of the Apocalypse. The tendency of that work is, to correct the mistakes of those expositors who attached too much importance to that man's unparalleled career. Among the clergy, he had, in different nations,

some, by far too partial to his plans; and others, hurried by prejudice, in favor of his antagonists, to the opposite extreme. It is no wonder. This comparatively humble Corsican rose high in the whirlwind of the French revolution, to an exaltation above the old thrones of kingdoms; at the shaking of his spear, millions admired, and millions trembled; and all the world was astonished at the success of his comprehensive plans of ambition. For more than twenty years, he fixed upon himself the gaze of the nations; and almost every public interest was, somehow, drawn into the vortex of the revolution which he headed. During all that time I beheld him, without fear, and without the least degree of complacency, otherwise than as a notable instrument in the hand of my God to inflict *his* judgments. I never uttered from the pulpit or the press, a sentiment concerning him or his achievements, which I now see cause to abandon. On the contrary, Napoleon Bonaparte stands, to day, in my estimation, as high as he did when he marched in the midst of his victories, into the abandoned Moscow, and heard the triumphs of his companions in battle amidst the conflagrations of the Kremlin.

"True, I endeavored to explain from the predictions of prophecy, and the events of Providence, the notice which the Christian Church should take of the wars of Europe, and the design of heaven in permitting them. I did anticipate, from the excitement which these wars and contendings gave to the human mind, and from the revolutionary spirit which they cherished, results ultimately favorable to liberty and religion, as well as destructive to superstition and despotism. I am not disappointed. The view which I have taken of the convulsions of other nations, and of our own *second* War of Independence, is now illustrated satisfactorily, by the

peace of several years; and I still gladly contemplate the march of freedom and of truth; of genius and of enterprise, over the nations of the earth.

"I will add, that the entire manuscript of my discourses on prophecy, is preserved; and not a sentiment altered in the progress of the work through the press. Not even a sentence remains unprinted, except in the last half-sheet. For the sake of economy, the printer himself suggested the propriety, if possible, of contracting within *that half-sheet*, matter that would, otherwise, have extended to a page and a half more. The contraction was readily effected by substituting a reference to chapter and verse, for very long passages of Scripture; and by compressing the argument, without affecting the meaning.

"Not a single thought relative to the late Emperor of France has ever been altered or suppressed, in the printing or publishing of my Lectures on the Revelation.

"Yours, with great respect, esteem and love,

"A. McL."

The next meeting of Synod, held in Philadelphia, August 6, 1828, was opened with a sermon by the Rev. Dr. McMaster, on the subject of Covenanting. The text was from Isaiah, lxii. 4: "Thou shalt no longer be termed Forsaken, neither shall thy land any more be turned desolate; but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married." The discourse delivered on this text, was uncommonly interesting and appropriate. As a paper from New Athens had been, on a former occasion, presented to Synod, containing, among other things, a request, that the Synod should furnish the petitioners with reasons which

may repel the reproaches cast upon the church on account of their "unfrequency of public covenanting;" and as Dr. McMaster, the author of this discourse, was the chairman of the Committee of Discipline, to which that paper was referred, the report of that committee is here presented.

"Your committee respectfully remark, that the nonconcurrence of the civil state is not, and never was, an obstacle in our way, of covenanting; that the allegation is equally unfounded, that the express terms and forms of our venerable Covenants are viewed as necessary to be retained in our Covenant bond when renewed. The doctrine and practice of this church, at all times, refutes such representations.

"Your committee beg leave further to remark, that the ill-advised urging of frequent renewal of covenant deeds, seems to be predicated upon a latent, if not an avowed denial, of the perpetual obligation of such deeds; and manifests a disregard of the import of an habitual recognition of such obligation, in the usual course of ecclesiastical administrations.

"The principles of the man would be little valued, and his act would be scorned, who, every time he paid the interest on his legally executed bond, in proof of his integrity, and to bind himself more firmly, should insist upon giving an added engagement and renewed subscription. We are admonished by the partial and untimely covenanting of some who have attempted it, not to rush upon this very solemn subject."

At this meeting of Synod, Dr. McLeod appeared only as an alternate.

Some resolutions, introduced at this meeting by the Rev. Hugh McMillan, on the *colonization question*, require particular notice.

On the introduction of these resolutions, the Rev. Dr. McLeod made a speech, containing a history of facts, suggestions, and observations, connected with the origin and progress of the Colonization Society, of the most important character. He was listened to with uncommon interest and attention. The memorialist, to this day, regrets the fact of his having been necessarily absent on that occasion. But, by his brethren who were present, he was informed of its more than ordinary importance. By their testimony, the plan of Colonization is shown to have originated with Dr. McLeod, and was by him communicated in conversation to Dr. Finley, of New Jersey, by whom, with others, it was brought into public notice.

The scheme is magnitudinous, and fraught with divers most important interests, civil and religious. Since the discovery of America, and the Reformation by Luther, there has been no event, in the opinion of the writer, pregnant with more important consequences, involving the melioration—the present and eternal happiness of millions ready to perish, not only now, but in all their successive generations. It commands, or ought to command, the regard and the aid of every philanthropist.

The Synod unanimously adopted the following resolutions :

"*Resolved*—That this Synod view with approbation the constitution and plan of the American Colonization Society, for restoring free persons of color to the land of their fathers, and as justly deserving the support of the Christian and the patriot.

"*Resolved*—That Synod recommend the American Colonization Society to the members of this church for their conscientious support; and that the emancipation of slaves, as maintained by the Testimony, and practised by this church, be accompanied in all cases, not contrary to the will of the emancipated, with a removal from the United States, to such place or places as the emancipated shall choose.

"*Resolved*—That a copy of the above resolutions be transmitted to the Secretary of the American Colonization Society, by the Clerk of Synod."

The following year presented to Doctor McLeod, and some of his friends, certain providential occurrences, painful indeed, yet not without vicissitudes of pleasure. The Doctor's active mind was very laudably employed in a scheme more effectually to extend the church, and accommodate the localities of a considerable portion of his congregation. Chambers street, the location of his church, and Greenwich village, as it was then called, were considerably distant from each other. With the concurrence of the Doctor, a few of the spirited men in the congregation had purchased a church—a frame building, as also a lot of ground for its site. They had been at considerable expense in getting it fitted and rendered commodious for public worship. The congregation was strong both in numbers and in wealth; and the friends of the movement looked forward either to a distinct organization, or to a collegiate change in connection with their venerable pastor.

"The location of this church was in Sixth street, a little West of the Sixth Avenue. On February 10th, 1829, the Doctor writes: Although I could not enjoy the pleasure of seeing you in Philadelphia, I entertain some hopes of

seeing you in New York, in the month of April. I accordingly request you to occupy the Sixth street church on the 29th of April, first Sabbath after Easter, in order to give you a little time in this place, and afford me more of your fellowship. * * * * * * * * * Your advice to our people about the form and organization for a second church, which ought not to be long postponed after the Sacrament, will be desirable to all concerned; and the intermediate week will furnish an opportunity for giving it before you preach in the new church. * * * * Will you have the goodness to write to me, in the meantime, on the subject. Meanwhile, I shall earnestly pray the Lord whom we serve, to put it into your heart, and into your power, to visit us in New York, at a time which must be an interesting crisis in our ecclesiastical affairs.

"With compliments to all the family,

"I am, very dear brother,

"Yours in the Gospel,

"A. McL."

It need scarcely be observed, that delicacy would prevent the publicity of such kind partialities on the part of a friend, were not at least some of the feebler of such effusions of the heart necessary to be exhibited, as essential ingredients in the development of the character under consideration. Doctor McLeod was all head—he was all heart. The tithe, even of the more diluted kind expressions of feeling cannot, ought not, to be profaned by public exposure.

While the erection of the Sixth street church was of fair promise, and presented a wider field for cultivation, it also opened a door for flinging the apple of discord. It

was no sooner organized than it became the rallying point of disorder. Aspiring men, and there are such in all communities, desired to become the pastor of the Sixth street church—to be located in New York, the great commercial emporium—to rival, nay, to eclipse the great Doctor McLeod. A little spice of adulation increased the excitement. Pity, that such talents should be buried in obscurity!—that such eloquence should be lost in the woods!—such choice flowers "waste their fragrance on the desert air." No, New York presents a proper field for the display of superior talent. Thus the prize was estimated, and the competitors entered the lists. The manœuvering thus employed, resulted in animosities and jealousies between the two congregations, and attempts to alienate affection from Dr. McLeod. The people were honest generally, and much attached to their pastor, and the men who projected the second organization, and who contributed most to it, were still his unwavering friends. Still evil had been done, which was not easily repaired. A wound had been inflicted which could not soon be healed. Doctor McLeod's comfort was much affected, and this unhappy business issued in a temporary separation between him and his people, as will hereafter appear.

It has been already stated, that on the erection of the new church, it had not been determined whether an entire separation or a collegiate change should be adopted. The jealousies excited by extraneous influence, and the mutual collisions between the two establishments, soon settled that point. The second church received a distinct organization.

In the meantime, the congregation of Galway, in which his father had resided some time when a student of theo-

logy, made out a call upon his son to become their pastor. On June 20, 1829, Doctor McLeod says, by letter, "Mr. Stewart moderated a call from Galway, which is sustained in Albany. It is for John Niel, who is now on his way to the West, by Buffalo and Niagara. As yet, he does not know the fact." The Doctor adds, "What about the northern tour? When you fix the time let me know, that I may be ready." This trip through Canada had been long in contemplation. Circumstances, which could not be controlled, had hitherto induced its postponement from year to year. In a former letter, the Doctor says, "I adopt your plan of the Canada expedition, and will strive to persuade Dr. Black: yet, if that contingency should fail, I should like to make the tour."

In the month of July of this year, Dr. Wylie had been visited with a severe affliction in his family—the sudden death of a lovely daughter, just blooming into womanhood. The stroke was heavily felt by the whole family; but it was the will of God. Duty said, "Hold your peace." Yet everything about home looked gloomy. Death had invaded the family circle—a lovely blossom was numbered among his trophies. Amidst these distresses, Dr. Black, from Pittsburg, and Mr. J. N. McLeod, from his western mission, arrive at Dr. Wylie's lonely, sorrowful mansion. How soothing the voice of friendship! aye, of such friendship! In company with these two dear and valued friends, the whole family leave home, set out for New York, and proceed immediately to the hospitable mansion of Dr. McLeod. What a meeting! But description of it shall not be attempted. Suffice it to say, that the balm of genuine unaffected friendship was liberally administered.

In the beginning of the succeeding week, the party, con-

sisting of Dr. Black and Dr. McLeod, with Dr. Wylie and his whole family, started for Albany, where they remained until the following day. Drs. Black and Wylie, and part of the family of the latter, in company with Dr. McMaster, who had joined the party in Albany, took the stage, and arrived that evening at Duanesburg, where they received a cheering welcome at the Doctor's hospitable mansion. Nothing could exceed the kindness, the sympathy, the polite and delicate attentions of that most amiable family. The remainder of the week was filled up with the utile and the dulce, in pretty judicious mixture. In a word, this short visit—for verily it seemed short—was both pleasant and profitable. The conversation with the Doctor and his very intelligent and amiable lady, was interesting and instructive. On the Sabbath, Drs. Black and Wylie occupied the pulpit of their kind host, and preached to a very respectable congregation. On Monday, they, in company with Dr. McMaster, rejoined Dr. McLeod at Saratoga, whither he had proceeded on the preceding week, for the benefit of its mineral waters. Here also were assembled several of the junior branches of their families. With these and with Dr. McMaster—the want of whose company on the expedition was much regretted by all—they parted on next morning in the stage for Caldwell, on the head of Lake George. There they spent that night; and there, after long and earnest conversation, on the necessity of establishing a public periodical, as a vehicle of intelligence, under the direction and control of Synod, for the dissemination of sound principles, Dr. McLeod was, at length, prevailed upon to consent to become its conductor.

To describe the beauties of Lake George, the translucence of its waters, the uniformity and variety of its winding

shores, the boldness of its jutting promontories, the softness of its scenery, the variety of vegetation, mantling with its verdure even the loftiest summits of its rocky cliffs, the abundance and variety of excellent fish, which gambol in its liquid bosom, displaying their golden tints and silvery brightness to an astonishing depth, in the clear limpid wave, would require a more graphic pen than the writer of this memoir ever pretended to wield. He will therefore content himself with merely transcribing from Dr. McLeod's hasty journal, made by the way.

"On Wednesday we went down Lake George, and having examined the ruins of Ticonderoga, passed over Lake Champlain to Vermont, and rode that evening to the beautiful village of Middlebury, the seat of a college, in a flourishing condition. On Thursday, we rode through the city of Vergennes to Burlington, and there, at night, took the steamboat Franklin, going to St. John's in Canada, whither we safely arrived to breakfast, on Friday, 14th August. After passing over to La Prairie, and into Montreal, that same night found us on board the Richelieu, on our way to the far-famed city of Quebec.

"Saturday, 15th August, we found ourselves in the bosom of the majestic St. Lawrence, each side studded with handsome, though old-fashioned and stationary Canadian villages, each with its church, and tinned roof and cupola, glittering in the sunbeams; and we landed in Quebec as the light of day began to yield to the lamps which glittered among the winding, steep, and narrow streets of the great city of British America.

The Sabbath was to us a day of rest, more than when at home, in our own cities. Monday was with us a busy day;

and after seeing everything of note, and visiting the Falls of Montmorency, we were prepared to set out on our return voyage.

"Wednesday was spent in Montreal; Thursday between that city and St. John's; and at one o'clock, we were aboard the Franklin, on Lake Champlain, Friday the 21st of the month. We landed at Whitehall on Saturday morning. Drs. Black and Wylie set out in the Argyle stage, to join in the communion of the Supper of our Lord, with the Rev. J. W. Stewart, the minister of that place. On Sabbath we worshiped with the Galway congregation.

"On Wednesday, 26th, we joined our friends in Albany, came down on board the North America, and again entered my house before nine o'clock that same night. Drs. Wylie and Black conducted the public worship of the Sabbath, August 30th, and on Tuesday, Sept. 1st, they set off towards home in the Dispatch for Philadelphia.

"I have rarely been two weeks in succession, for thirty years, since I began to preach, without blowing the gospel trumpet somewhere, and never before, except in case of sickness, four Sabbaths together a hearer only. My own heart has been comforted, however, and also my congregation, by the varieties to which they have had access, but I love to return to my work."

It has been already mentioned, that the Doctor's son, John Niel, had received a call from the congregation in Galway. This call he accepted, and in the month of December following, was ordained to the office of the holy ministry. Many of the congregation in Greenwich were very desirous of possessing Mr. McLeod as their pastor; but he soon perceived in their true light the state of things in

that new erection, and prudently declined any connection or interference.

The Doctor presided at the ordination. The sermon, as represented by some of the judges present, was excellent. In delivering the charge to the people, on recollecting the portion of his youthful days spent among those plain, honest, godly people, the associations which arose in his mind, on now settling his son among them, quite overpowered him. After stating his knowledge of them, and his happiness among them, in days of other years, he said: "I give you my son." But let an eye-witness give the account. He says: "You will have heard of Mr. J. N. McLeod's ordination. The father preached a great sermon. The address to the minister and people was the shortest that I, or perhaps any one else, ever heard; but the effect was probably as great as was ever witnessed. The Presbytery, the preacher, the pastor, and almost the whole of a large congregation, were in tears. The words, "not only a son, but a brother," deeply affected all. And when, in a few sentences after, it was added, "You were dedicated to this work before you could know it, and as soon as I first heard your voice," sympathy with the strong feelings of the speaker melted the whole audience. There was, perhaps, a minute's silence. To the congregation he said, and could command composure to say little more than, "I have long known you, and wished you well. I now give you my son." The writer piously adds, "God grant that he may be a blessing to them, and that they may use him well."

Dr. McLeod would, no doubt, have been pleased to have his own son associated with him in the city of New York. But it was otherwise determined; and he bowed submission

to the wise arrangements of Divine Providence. That, however, which was prevented then, was afterwards accomplished. God, in his own time, and by ways most unexpected, gave the son to the father as an assistant and successor, and in the old mother church he remains to the present moment. Dr. McLeod, in the meantime, resolved to visit the land of his fathers, and prepared to sail for Europe. On the 1st February, 1830, Dr. McLeod wrote as follows:

"Rev. and Dear Brother:—

"I shall have a troublesome week, according to the plan before me. I intend to commit myself to the George Canning, Captain Allyn, to sail for Liverpool, and revisit the land of my fathers. From Liverpool, my intention is, to take the readiest conveyance to Ireland, and thence to the Hebrides, by the way of Greenock. I wish to see my sisters and their children; to see the ministers of the judicatories of our churches, on both sides of St. George's Channel, and meet you in New York or Philadelphia, in the end of July.

"I have offered the resignation of my charge, and it is accepted, by a congregational meeting. I found no means of reclaiming things to order. I leave them to pursue disorder, *ad libitum*. A letter from you will be refreshing ere I go; any communications or introductions to friends abroad, I shall highly appreciate.

"Give my cordial respects, at your convenience, to the beloved Philadelphians, with whom I have so recently enjoyed the solemnities of the sanctuary, and domestic kindness; but above all, to your dear family. Brother, pray for the old friend when he is on the blue wave of ocean,

beholding God's wonders in the deep; and for the two beautiful flocks that I have reared with fatherly care in this city. I sail, this day week.

"Your brother in Christ,

"A. McL."

This communication from Dr. McLeod was received, as might be supposed, with much astonishment. Its abruptness, its generality, its entire character, evinced a mind ill at ease, yet calm, magnanimous, and resigned. The cause for such a course could not be conjectured. A letter was immediately sent to the Doctor requesting some explanations. Mr. Crawford, his brother-in-law, went on to see him. The letter stated interrogatories, to which answers were desired. A communication had been received on the day preceding, from the Rev. J. N. McLeod, of Galway, asking Dr. Wylie's consent to a matrimonial connection with his eldest daughter Margaret. This proposal was communicated to Dr. McLeod, with a request to state his views on the subject. On the 6th of the same month, Dr. McLeod replies:

"Rev. and Dear Brother:—

"I cannot comply with your request until I am on the ocean. Then, if I am able, I shall give to my friends more minute details. I cannot leave this land, however, without expressing my complete satisfaction with John Niel's proposal, and your assent. The God of their fathers will, I hope, make them comfortable and useful to one another, and through life.

"Your letter found me in trouble; and I answer it in sorrow and grief. You know what a father feels. I buried my dear little Libby—Jane Elizabeth, yesterday. She

parted on Wednesday. Her clothes took fire on Tuesday night, about seven o'clock, and she lived only twenty-five hours. Oh, my brother, what sorrows break away our hearts from the unstable enjoyments of earth!

"Pray for me and my poor wife, who has now lost her chief companion.

"Adieu,

"A. McL."

The scene here presented, is truly affecting, and calculated to awaken heartfelt sympathy. The Lord, in his holy providence, had brought his servant into deep waters. His arrows were drinking up his spirit. Yet he made good his promise to his servant, "My grace shall be sufficient for thee."

It must not be understood that the pastoral relation between Dr. McLeod and his congregation was dissolved. To its dissolution Presbytery only was competent. They furnished the congregation with supplies, and waited the aspects which Divine Providence might present on the Doctor's return.

In the further prosecution of this memoir, the scene now shifts from the country of Columbus, to the eastern shores of the Atlantic. In some part of the British Isles we shall trace and follow the progress of our voluntary exile.

CHAPTER XVI.

1830.

From his departure for Europe, until his return, in 1830.

The first account of the Doctor which we offer, after his voyage to Liverpool, presents him in the city of Glasgow. Thence he writes the following letter to his Philadelphia friend:

"Glasgow, *June 6th*, 1830.

"Rev. and Dear Brother:—

"Since I addressed you from Liverpool, in March, I have led a busy and anxious life. The burden on my heart was, and even yet is, heavy; you can readily conceive of many of my anxieties. I have had indeed, many engagements, new scenes, new faces, old and new relations. The monuments of the martyrs, and the recollection of important historical events, lay exposed to view. The divines and civilians of every name, showed me their courtesies; and I have visited the universities, the libraries, and the museums of Scotland. I have also attended the Presbyteries and Synods of several parties, and devoted some days to the General Assembly. With all this, I travelled through Fife to Aberdeen, and through Edinburgh, Perth and Stirling, to Berwick on Tweed, and

back through Lanark and Hamilton, to Glasgow. I am literally borne down with toil of body and of mind. God is good, and He has given me strength and support: Blessed be His holy name. I have many warm friends in this land. It is kind and hospitable. Oh! how I love the common Christianity of Scotland! With much chaff there is much precious corn on the top of the mountains. Our own church is in very good case.

"I happened to come to Glasgow at the sacrament. It is a solemn time. All the town observes the same days together, in all the churches. I took a part, the table service, the Sabbath evening discourse, and the Monday. I delivered on the 19th April, the Synodical discourse, and on the 21st, by request, I gave an account of the Reformed Presbyterian Church in America. The Synod gave me a vote of thanks, and requested a copy for publication, of both the sermon and the address. Alas! Both existed only in words. They voted, however, that there should be one Covenant for all the churches of the Reformation, one Testimony—one form of Terms of communion—one form of government, and of worship, fitted for all lands; and they appointed Professor Symington, their first delegate to America, and his brother William, to Ireland, to request the assent of the brethren there, to the same plan. I hope you will meet them on their own terms, and appoint your next Synod as early as practicable, in some place convenient to the European delegates.

"I have made a similar communication with this, by different channels, to Drs. Black and McMaster.

"I am happy to learn, dear brother, that our families are united now by another tie; and I pray God, that our son and daughter may be one in the Lord God

of their fathers, as of twain, they have become one flesh. May the Lord preserve them and bless them, many years together.

"Present my love to Mrs. Wylie and Susan, to Theophilus, and my dear Theodorus, and to all my friends in Philadelphia. I cannot be specific; yet, I must mention the Orrs, the Bells, the McAdams, &c., &c. I dare not begin to write the names of your Scottish friends; they are too numerous, especially in Glasgow and Paisley. It is my intention, two weeks hence, to visit Ireland, and there I expect some news from America.

"The Irish Synod meet on the 13th of July, in Coleraine.

"I have now a brother residing in Belfast; and he writes to me that he had a visit from Mr. Ewing, who is improving since he came to Europe. I long to see him and his Margaret on Irish ground.

"Remember, in your prayers, your friend and brother,

"A. McL."

It has been already stated, that at Caldwell, head of Lake George, in the late trip to Quebec, Dr. McLeod had consented to become the editor of a religious periodical, to be under the control, and to be employed in the service of the General Synod of the Reformed Presbyterian Church. The next meeting of Synod, at which these matters were to be arranged and determined, took place at Pittsburg, August 4th, 1830, agreeably to adjournment. At this meeting, Dr. McLeod was unanimously chosen Professor of Theology—the former professor having resigned—and editor of the contemplated periodical. The Synod, on the subject of the publication, adopted the following resolutions:

"*Whereas*—The dissemination of religious knowledge is a duty incumbent on the Christian community in general, and is particularly called for from ecclesiastical bodies; and whereas, the local condition of the members of this church, scattered as they are over a vast extent of territory in these United States, precludes them from various facilities of acquaintance with the transactions of their own, and of other sister churches, which could be more conveniently enjoyed, if more contiguously situated; and whereas, this judicatory is bound to use all lawful means in their power to promote the edification of the people under their charge,

"*Resolved*—1, That this Synod, forthwith, to effect these purposes, decree to establish a periodical publication, or vehicle of religious knowledge.

"*Resolved*—2, That the Rev. Dr. McLeod be appointed to the editorial department of said publication.

"*Resolved*—3, That the selection of the name or title of said periodical be left to the editor.

"*Resolved*—4, That the publication shall be in an octavo form, similar to the most respectable monthly periodicals; and that each settled minister shall become responsible for a certain number of copies for the first year."

While the church judicative of which he was a distinguished member in the land of his adoption, were affording such evidences of their confidence in his talents and integrity, the Doctor himself was far away in a distant land—the land of his nativity—visiting the scenes of his childhood. How absorbing and delightful the feelings excited by reviewing the familiar haunts of youthful innocence, accompanied by the thousand reminiscences of the days of other years! what a resuscitation of dormant recollec-

tions! What pleasing sensibilities are awakened by the successive trains of association which start up in the mind!

"On the first Sabbath of August," says his journal, "a stormy day confines me to the house, and prevents the gratification I anticipated in my father's and grandfather's Parish church, as I promised to Mr. Campbell, the present minister. The storm prevented the boat from crossing Loch Caail and Loch Laigh. Many an intending hearer will be disappointed.

"Between 11 and 12 o'clock, the storm abated, and we set off in the boat. The congregation had lingered on till they saw it. The afternoon was fine, and I preached where my ancestors had been ministers in the last and present centuries, and returned safely to Ardfinaig.

"*Monday, 2d August.*—This day is wet and stormy. Confined to the house, I indulge in reflections, seated at the head of Loch Caail, on a mossy spot amidst the granites.

"This earth is composed of many layers over each other, like the coats of an onion, but often fractured, and necessarily intermingled, and apparently deranged. Where the fracture occurs, granite, the primitive rock, is the floor on which the layers repose—the crust of the nucleus of the globe. It sometimes rises up in mountains, in the midst of islands and continents, and often forms the barriers of the seas and oceans, as in this island. The recent formations overlay the transition rocks, and then deposits of coal, iron, salt, and gypsum, are found. The more horizontal are covered with vegetable mould; the more inclined, discovering occasionally their deposits; the more elevated and vertical, exhibiting their slaty and crystalline substance to view and use. Whatever may have been the instrumental cause of their fractures, God is the first cause, and the good of his

creatures, the moving and ultimate object in subordination to his own glory, who setteth fast the mountains on their base of granite.

"Scotland affords abundant specimens, and furnished the vocabulary and grammar of mineralogy, so happily studied by Hutton and Playfair, by Jameson and others. Discovery has not yet extended, anywhere, more than three-quarters of a mile under the surface; and what the nature of the kernel under the crust of granite may be, is unknown. Is there an empty space? Is there an internal globe of fire? Is there loadstone or some metallic substance—a mighty steam-engine, or what is there, within the granitical covering? Who can say? The semi-diameter is 4,000 miles in round numbers, from the surface. This consists of something, The granite rock is composed of quartz, mica, and feldspar; connected with it are primitive formations of the fine quartz for glass, sombre trap, the porphyry, greenstone, basalt, marble, and serpentine, together with that grand depository of metal, gneiss, or slaty granite. The transition rock is the link connecting the primary with the secondary class, and by some is distinguished from both. It is the bed of many metals—the greywacke, mountain limestone, and bird's-eye marble.

"The red sandstone, dyed with the oxide of iron, denotes the shalum of the collieries. The iron mines, the alabaster; the beds of marl, clay, sulphur, salt, and freestone, limestone and chalk. To this class belong the whinstone, dykes, and columnar basalts of Dunbar, and of the Giant's-Causeway, and of Staffa: To which also belongs, what abounds in the Highlands, the breccia, or pudding-rock.

"The tertiary formation, above the chalk, is a distinct crust, where the operations of nature are still in progress.

The brown coals, the peat, and turf masses, and the many alluvial formations, which everywhere appear, are at the surface exposed to every eye.

"It is in the fractures, crevices, and caverns of these tertiary and secondary formations, that the precious stones have their abode. The gems and spars are connected or mixed up with coarser materials—metallic, and earthy. They abound in Scotland. Cairngorum is remarkable for the greatest abundance of the purest specimens of rock crystal. The agate, beryl, bloodstone, and garnet, the jasper, the ruby and the topaz are to be found among the other pebbles on the shores of the Scottish bays, lochs, and rivers.

"Here confined to the house by wet, I am visited by many of all ranks. The aged, who knew my father well, say they know the resemblance. Men and women tax my Gaelic by their questions. As this is intended to be the last day of my stay in my native Parish, I will bear with their kind importunity; but I sigh for the land and the company I left, and for the holy beloved fellowship of my brethren, to meet in Synod this week at Pittsburg."

It would be agreeable to go along with the Doctor, through the whole of his Journal; but as a great part of it is only in a skeletonized form, to be afterwards by himself filled up, it is omitted here. Of the manner in which the Doctor himself could have completed it, we have an excellent specimen, in the part published in the first volume of the Christian Expositor, entitled—"A voyage over the Atlantic." Parts of the Journal shall, however, be occasionally introduced, such as shall appear most interesting, and subservient to the object of this memoir.

The Doctor, as has been already remarked, had an admirable tact for grafting upon some part of the services of the Lord's day, any remarkable occurrences of Providence. There is an instance of this, in his public exhibitions in Glasgow, on the eighth of the same month, after he reached that city, having taken a final farewell of his native isle. He preached for Rev. Mr. Armstrong, in the afternoon, from Dan. ii. 21. He adverted to three important events, "all of which," said he, "occurred since I left home, six weeks ago, on 23d June, viz.: 1st, the death of George IV. and accession of William IV.; 2d, the overthrow of Algiers on or about the 4th of July; and 3d, the French Revolution of the last two weeks, 27–29 July. In the last of these, Louis Philippe, Duke of Orleans, was inaugurated King of the French. He is 57 years of age, born in 1773, of good character. France is, now, a limited hereditary monarchy. Lafayette commander-in-chief."

The Doctor did not content himself with merely stating facts, or barely giving a correct historical narrative. He always applied his subject. He showed its fulfillment of Scripture doctrines, promises or prophesies—its bearing upon the condition of the world—the state of the Church of God, and the present duty to which the diversified aspects seemed most directly to point. Indeed, his Sabbath services formed a pretty accurately graduated providential thermometer—if the expression be admissible—of the condition both of the church and congregation.

His visit to the land of his nativity gave a fresh stimulus to his national and ecclesiastical feeling. Caledonia was to him invested with a species of classic excellence. It was the land of Ossian, the Celtic bard; the country of Fingal, the hero of deathless fame. The songs of that inspired bard,

in his native Gaelic, had fired his youthful imagination. He was, moreover, well versed in its religious and civil history, of more modern times. It was to him doubly consecrated by the blood of heroic patriots, and of the gallant martyrs of Jesus. He revered their memories; he visited their tombs. He cherished the spirit of an "Old Mortality." Yes, he could have delighted in garnishing—not like the Scribes and Pharisees—the tombs of the Redeemer's witnesses. "From Paisley," says he, "on Monday, we took a drive to the southwest, through Elderslie, the ancient seat of Sir William Wallace, taking a view of the famous oak, still bearing some leaves and boughs, though much decayed."

"On Friday," he goes on to say, "June 25, I joined a party, with the Rev. Adam Brown, and Archibald Mason, and Rogerson, of the number, to Drumclog. We passed from Crookedholm, through Gallston, and New Mills, or Loudon, to Derval, and breakfasted at the house of Mr. Rogerson. After breakfast, we passed from Derval to the west of Loudon Hill. On the 1st June, the Covenanters were assembled for worshiping their God on the side of the Broom Hill. It was the Lord's day, and the Rev. Mr. Douglas was preaching to them. Mr. Donald Cargill was of the company. A sentinel placed on the opposite eminence, Loudon Hill, announced the approach of General Graham of Claverhouse, with his dragoons. The persecuted Presbyterians, after a short consultation, resolved to advance and meet the foe. They did so; and halted at the Moss, in sight of Drumclog, where they again united in singing Psalms until the enemy fired upon them, and so brought on the battle of that name.

"At that Moss, under a hedge, Mr. Rogerson spread his

table-cloth, and we all sat down to dinner, on the spot of so many recollections. I returned that evening to Crookedholm, having previously arranged with Mr. Brown, a trip on Saturday, to Lochgoin, the seat of Mr. Howie, whose father collected and published so many fragments of the the testimonies of that time of trial to the pious whigs of Scotland. Mr. Howie is denoted by Sir Walter Scott, in his Tales of My Landlord, as Old Mortality. In his house, are still preserved the Covenanters' flag, Captain Paton's Bible, and many other relics of the struggle for truth and liberty."

"On Tuesday I dined with Andrew McMillan, the son of old Rev. John, of Sand Hills, and the brother of Professor John, of Stirling. I had previously visited the hospitable mansion of the Galloways, and their mother, the widow of him who died in New York, 1795, of yellow fever. Mr. Andrew McMillan showed me two pair of Covenanters' colors which waved at Bothwell Bridge, and afterwards at the head of the Cameronian regiment, raised in 1689, in defence of the Revolution. Application was made to Mr. McMillan, lately, by Sir Walter Scott, for a sight of these colors, but the good man sent as reply, that he would not comply with the request of one who traduced the piety and patriotism of the men who fought under these banners."

In these visits and excursions, the Doctor evinced an animation bordering on enthusiasm. Nothing concerning the martyrs was indifferent to him. He admired their virtues. He visited the battle-grounds of the Covenanters, and viewed their tombs. He inspected the manuscripts of public documents, and signatures to the original copies of the Solemn League and Covenant. Yea, he took pleasure in the very rubbish and stones of Zion, and favored the dust

thereof for her sake. The different universities of Glasgow, Edinburgh, Aberdeen, and St. Andrews he visited; was politely treated and much valued by the learned professors, and other literati of those celebrated seats of science; he inspected their museums, libraries and cabinets of curiosities; preached in many churches; attended numerous dispensations of the Lord's Supper, at which he always assisted. He was caressed by the doctors and clergy in general, and in all his intercourse with the elite of that land, a land second to none on the globe, in learning, religion, morality, hospitality, and friendship, the pleasure and satisfaction were mutual.

He was twice in Ireland, and twice in Scotland. At the request of both Synods, he consented to deliver the concio ad clerum, on the opening of these Courts respectively. His were not discourses previously written out, or delivered on former occasions, cut and dry for use. No; in a dozen years, he wrote not one sermon out at full length. A short skeleton, or brief analysis, perhaps on many occasions not thought of an hour before delivery, was all the preparation necessary for his pulpit exhibitions. His capacious mind resembled a well-supplied cistern, always full. He needed only to open the sluices, and copious streams of purest doctrines, and accurate and judicious arrangement, would flow amain.

Amid these multifarious arrangements, the Doctor was not forgetful of his dear relatives at home. He thus writes his daughter, Margaret Ann (Mrs. Johnson), from the city of Aberdeen:

"My Dear Daughter:—

"I cannot be long alone, without thinking of those I left behind, and wishing to write to some

of them. Besides the other letters that I write to America, I must, once a month, address some members of my own family. It is true I have had no returns; and indeed, I have not yet had time, for since I left Glasgow, I am out of the reach of the Atlantic seaports, and can but live in hope, that on my return to the West, I shall not be disappointed in receiving some token of remembrance. It would be very easy for me to fill pages of remarks on British friends and Irish habits, but I confine my ideas within particular bounds, when I take the pen.

"I am now in Aberdeen, in the house of my sister Flory, who is remarkably well, considering her age and her trials, and I may add, remarkably cheerful, considering her causes of sorrow. In her daughter, however, she has a treasure of good sense and kind fellowship seldom equalled; and much is the satisfaction which they together take, and impart to me, in speaking of New York, and my family. I shall give you rather a journal of the course I pursued since I wrote to Mr. Johnston from Ireland.

"I parted with Mr. Stavely in Londonderry, and soon after embarked for Scotland. After a short stay in Greenock, I came to Glasgow, the capital of the West of Scotland, where I arrived the 7th April. Thursday, the 8th, was the fast before the sacrament. I rejoiced in the communion, and was gladly received by my brethren. I thought I should be greeted nowhere with such warm friendship as I found in Ireland, and indeed, it is impossible to exceed it; yet, the Scottish friends to me, are not a whit behind. I have been overwhelmed with their attentions. Alas! I am not able to gratify half the calls made upon me for public services. I preached, however on Sabbath and on Monday, and on next Sabbath, and on Monday the 19th, at the opening of Synod, in Glasgow. I

passed at the end of the week to the Highlands, to see Ann and her family, and the following Saturday, 1st May, found me in Aberdeen."

The Doctor having visited his sister, and after having received kind attentions from the professors of the university, says, "12th May, I left Aberdeen, and am now in Edinburgh. To-day is Wednesday, and Sabbath was the Edinburgh sacrament. I preached on Saturday, served two tables, and preached on Sabbath, and also on Monday. My visits through this astonishing city, my attentions to its literary curiosities and historical antiquities, and my intercourse with its great men, have almost overpowered me. I am off, if my health permit, to the suburbs, and Pentland Hills, to-morrow. Much, however, remains for me in Edinburgh. I design, after fulfilling my engagement at Loan Head, to visit St. Andrews, and preach on the 23d in Fife. Being engaged for the time to assist at the sacrament at Chirnside, I came back from the English border again to Edinburgh, and proceed again to Glasgow. I am engaged to assist Mr. Mason, at the communion on the 2d Sabbath of June; till then I visit the chief sites of the persecutions. Having already seen the monument erected for John Knox in Glasgow, one of the Covenanters' flags in Aberdeen, the dwelling-house of Knox, and the monuments of the martyrs in Edinburgh; my anxiety is increased to see all of the kind that are to be seen in the country. My next shall be addressed to William Norman.'"

The Doctor then proceeds: "Well may I say that my sorrows at the recollection of my home, as yet, far, very far exceed every pleasure, but those I take in serving the church, for which my Saviour bled and died.

"I need not ask you to remember me to any one in New York—if any one forgets me. Every one of my friends is ever present to my remembrance. However much I desire it, such is my state of health, faint indeed are my hopes of ever seeing again my dear, dear family, my friends, or my flock. God's will be done! Yet, how hard to submit when I think of one whose image makes me tremble with emotion—your mother! The tears flow when I pronounce, adieu.

"A. McL."

"P. S.—I visited Rullion Green, the ground of the battle of Pentland, between the Covenanters and persecutors. There is a monument to the martyrs on the spot. On the way I stopped at Mr. Thornburn's house, and the old church, and saw in the church-yard some of the graves of the eminent old Dissenters. These were more interesting to me than the scenes of modern grandeur, and magnificent antiquities of Roslin Castle, Melville Castle, and the Duke of Beucleugh's palace, all of which I visited yesterday. To-morrow, I preach for Mr. Anderson, who has a very fine congregation. Again, Farewell!"

In the above letter to Mrs. Johnston, there was one promised to William Norman, the Doctor's second son. He writes from

"Wishawtown, *June 17th*, 1830.

"My Dear Son:—

"I often think of you, very far away, and ignorant even of the place of your abode. How you are employed I know not; nor can I give you assistance or direc-

tion. I will only put you in mind that you have a father, and urge you to be obedient to the law of your mother; and to remember your Father in heaven, whose eyes are always upon you, and is never far off. He will support you, and bring you to honor, if you serve him with faith and love. O that his grace may abound towards us all!

"Since I wrote to Margaret Ann, I have seen much, and travelled a great deal. After coming to Edinburgh from Aberdeen, I enjoyed many sights, calling up many interesting recollections. The house of John Knox still stands in the Cannongate. The Close from which Renwick fled, and the spots where he was taken and executed, are still to be seen. The Crown of Scotland was shown to me in the room in which it was locked up since the union of the kingdom to England, until a few years ago; and many objects of curiosity were shown to me also, in the Castle of Edinburgh. From that city I went to Kelso and Chirnside. In the former place, a beautiful town, on the banks of the Tweed, I saw Mr. Bates, and Mr. Andrew Smyth, your old master's father-in-law; and, in the latter place, I assisted Mr. McIndoe at the sacrament. After that he accompanied me to Berwick-upon-Tweed, an old walled town, the scene of many a bloody battle between England and Scotland; and it now belongs equally to both, but formally to neither. The church establishment is English; the geographic position is Scottish; and the lands are peculiar to itself. The wall is complete all around the town, which is at the mouth of the river, just as it enters into the German Ocean, and opposite to Denmark. It is the only walled town in Britain, and the only one I ever saw, except Quebec, in British America, and Derry, in Ireland. The walls of Derry are, however, much finer, and kept in com-

plete repair. There is an elegant walk also around the city, on the top of the wall, which is well guarded by side walls, and the width is about twenty feet, of a very fine promenade. At the outside, against the walls of Derry, there is a very fine pear-tree, which bore fruit at the time of the famous siege, when King William was proclaimed, who conquered Ireland, at the battle of the Boyne. I saw the site of that battle the day I left Dublin; and I saw, before I left for Scotland, the old pear-tree in full bloom. It is about three hundred years old.

"From Berwick, Mr. McIndoe conducted me through a part of England near Floddenfield, to Coldstream, in Scotland, where General Monk had his head-quarters before he marched to London to put down the Parliament, and restore King Charles the Second to the throne. We proceeded that same night back to Mr. Bates' house, in Kelso, from which I came next day to Glasgow. The road lay through Lanark, famous in the history of the Covenanters, and over Bothwell Bridge, where the battle was fought.

"Mr. Symington, the Scottish professor, with whom I passed the last Sabbath in Paisley, is with me in this house. He is an excellent man, and a fine preacher. Mr. Mason, our host, is a lively, intelligent Christian, and an able writer and preacher. He is now about eighty years of age, and nearly fifty years a preacher. He is still active.

"This veteran, the oldest minister in Synod, is about your size. He is short-necked and broad shouldered, with legs as slender as a spindle. His nose is long; his eyes glittering and grey, and overhung with two shaggy eyebrows of strong, whitish hair, with a narrow forehead and a small head, covered with a small, red wig. He stands in the pulpit like a statue, with his hands fixed immovably, as if

fastened to it, one on each side, his chin nearly touching the big Bible on the board, and his rough, hollow, guttural voice, sounding like a trumpet, with accurate words and sound sense expressed in well-constructed sentences. After the Synod in Glasgow, he had a new set of teeth constructed together in a machine, which he takes out at night, but by which his eating and speaking are much improved. The whole set, Jew's teeth, golden chain and all, cost about twenty guineas. He offers me an original copy, on parchment, of the Covenant and Solemn League. There was, in 1643, a copy sent for signature into every Parish in the land. Many of these have recently come into the hands of Covenanters. * * * * In politics there is nothing to be heard, except about the health of King George, who is evidently on his death-bed with dropsy. He will die lamented by all parties, for fear of a worse sovereign to succeed him. Alas! poor man, he has not the consolations of religion to support him. * * * * *

"I am always wondering that I hear nothing from Water street. I wrote a line to Cornelius from Greenock in April, and I often wish to know how they are all doing, and especially about the health of grandmother. I sent word in some letter, that I saw her relations in Ireland, all well. Mrs. Morton, and Mr. Samuel Thompson were asking for her, particularly. These friends, I expect to see soon again; and will then write as long a letter as I can find time to pen, to your grandmother. In the meantime give her my love; and tell her that I cannot but have her in my mind. Give my regards to my good friend Mr. Gifford, to Aunt Eliza; to Uncle William and the boys, and Ann Stavely, as well as to Uncle Cornelius. Tell Renwick, that I saw the place where his great namesake was made prisoner, and the place

where he was executed. My love to all my family, commended to the care of the God of your fathers.

"A. McL."

This son, William Norman, to whom the above letter is addressed, in the spring of 1830 went to Philadelphia, and entered the Freshman class, in the University of Pennsylvania, residing, during his course at college, in the family of Dr. Wylie. He graduated in 1834, and in paternal example and respectability, as well as in religious instructions and moral discipline, inherited an invaluable legacy.

While Dr. McLeod was highly valued as a gentleman, as a scholar, as a profound divine, and public ambassador of the Redeemer, in the land of Caledonia, the country of his nativity, his worth was no less correctly appreciated on the other side the water, in the Emerald Isle. He was there received with characteristic kindness and cordiality, wherever he visited among that warm-hearted people. It has been a matter of wonder to many of his friends here in America, how his constitution, rather delicate and undermined by disease and sickness, endured the incessant toil and exertion to which his travelling, his preaching, his conversation in the social circle—in a word, to which the mass of public and private duties, subjected him. There is little doubt, however, that though the constant excitement sustained, it at the same time secretly and deceitfully exhausted his already debilitated system. He certainly returned to the land of his adoption with a constitution more impaired than improved. There was a manifest declension of physical vigor, from his return until the period of his dissolution. The Doctor had arrived in Liverpool, 9th March, 1830, passed over to Ireland, spent Sabbath, 14th, in the city of Dublin,

was twice engaged in preaching in Belfast, on Sabbath the 21st. The evening sermon he preached in Berry street Church, where a collection was taken up for the Jews. On the 28th of the same month he preached in Kilraughts, for Mr. Stavely; on 31st for Mr. Carlisle, at Beldhershane, and 1st April at Ballylaggan, for Mr. Cameron. On next day, he rode to Londonderry, and on the 4th of April, preached twice in that celebrated city. He then went to Glasgow, April 8th, and during his stay in North Britain, till his second visit to Ireland, July 6th, his synodical and ministerial labors, journeyings, excursions, &c., were numerous, fatiguing and oppressive. The Doctor's second visit to Ireland was but short—only from the 6th of July, until the 20th of the same month—but that short period was filled up with almost unremitting exertion. He assisted at Mr. Alexander's sacrament, Belfast, 11th of that month; and on the 13th, by request of Synod, preached the synodical sermon, as is usual on the opening of the judicatory. On the 20th he sailed for the Highlands of Scotland, visited his relatives there, and the romantic scenes of his youthful days. On the 7th of August he reached Glasgow, and preached for Mr. Armstrong on the afternoon of the ensuing Sabbath. On the 19th of the same month, he says, "I bade adieu for ever to the great, growing and hospitable city of Christian Glasgow, and passed the night in the house of Hugh Stevenson, Esq., and his wife, my cousin Lucy, of Langamull. On Friday I came to Campbletown, and on Wednesday came by the Londonderry to Port Rush, and got, by the way of Coleraine and Ballymony, to Mr. Stavely's."

His stay in Ireland, on this third and last visit, was only until the 27th of September. This was, indeed, a busy period. He visited Belfast, Knockbracken, and Carrickfergus. There he remained over night with the Reverend

John Paul, a gentleman and divine so justly esteemed for his intellectual discrimination and logical precision, and as an intrepid Christian polemic. He called at Larne, Ballymena, Cullybacky, Ballykenedy, &c. &c., and on Wednesday the 8th, reached Ballymoney. He preached twice, September 12th, at the opening of Mr. Stavely's new church in Ballymoney. On the 15th he set out for Londonderry, and on the 18th visited the venerable and patriarchal veteran of the Reformed Presbyterian Church, the Reverend William Gamble, Ramelton; and on Sabbath, 19th, preached for Mr. Fullerton, at Newton Limmavady.

Here the Doctor preached a charity *sermon*, for the Jews. "The outcast Hebrews still beloved of God." The text, Rom. xi. 28. As touching the election, they are still beloved for their father's sake. Many such sermons he preached while itinerating in Scotland and Ireland. From his short notes, we take one of the fullest skeletons as a specimen. It was preached in Glasgow, June 20th, 1830, Rom. xv. 27.

"THE DUTY OF CHRISTIANS TO JEWS.

"*Their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things.*

"The apostle Paul was an extraordinary missionary of the Christian religion. His appointment was miraculous; his qualifications were remarkable, and his success among the heathen was uncommon. Before him, there was no man his superior, and since he left the world, there has not been his equal. Called in the prime of life, and in the full career of his persecutions, by our Divine Master, his conversion was certain and sudden, his instructions were from heaven, and his endowments of the Holy Ghost. Suspected

by the cautious, shunned by the timid, and hated by the foe, he seized upon the banner, red in the blood of Calvary, and waving it over the nations, he moved onward and planted it within the gates of Rome, at the palace of the Cæsars. He travelled from Damascus of Syria, over the land of Palestine, and the cities of Lesser Asia, across the Mediterranean, and organized churches in the provinces of the European continent.

"A missionary from the *Jews* to the *Gentiles*, he set open the door of faith to the Greek and barbarian; and he urged upon all Gentile Christians the duty of attention to all the wants of the descendants of Abraham. He rested his cause under the blessing of God, upon this argument; and made his appeal to the understanding and the heart of sanctified men.

"As he taught, so he practised. When he returned from Europe across the sea, he carried with him the contributions made amongst the Gentile churches for the relief of the Hebrews in Jerusalem. 'For,' says he to the inhabitants of Rome, 'it has pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have been partakers,' &c.

"The Gentiles referred to were Christians, partakers of the benefits of spiritual things. They partook of the benefits of Christianity from the Jews, and so became their debtors. It was accordingly their duty to minister to the Jews in carnal things, *i. e.*, in the common enjoyments and necessaries of temporal life. The argument is this; all the Gentile Christians who partake of religious privileges, are under obligation to contribute to the relief of the house of Israel.

"This is the argument I bring before you. Their debtors they were.

"WE ARE DEBTORS TO THE JEWS.

"I.—*Show wherein—what do we owe the Jews?*"

Before I enter upon the particulars of our debt, I offer three remarks:

"1. Whatever we have is from God.—James i. 5–17.

"2. This does not annul our debt to the human instrument.

"3. Our religion is from the Jews. Our salvation—Rom. ii. 11. This salvation is the sum of spiritual things, and includes our debts as follows:

"*First.* Preservation of the knowledge of the *one true God.*

"*Second.* A complete revelation; history, morality, faith, church.

"*Third.* Jesus Christ came of the Jews.—Rom. ix. 5.

"*Fourth.* Proof of Scripture prophecy, past, present, and future.

"II.—*The duty of Gentiles to the Hebrews.*

"1. Kind attentions and prayers for them.

"2. Giving them more instruction in every accessible form.

"3. Temporal relief, even to unconverted, much more to Saints.

"4. Distinct Church, State, and all the ordinances.

"III.—*We have encouragement.*

"1. They are human and of one blood, with 'all nations.'

"2. They have Moses, and the Prophets, and Synagogues.

"3. We have the first fruits of the harvest.

"4. All Israel shall be saved.—Rom. ii. 26.

Conclusion. I agitate, perhaps unwisely, yet certainly intentionally, no controversy about where are the ten tribes, whether they shall always be a distinct people—the land of promise—the personal righteousness—the time and manner of their *fullness*. I shall only tell you of the immediate object of the collection.

"*The American Society* was organized 25th January, 1820, and incorporated as a body politic by the Legislature of the State of New York, 14th April of the same year.

"During these ten years, they have exercised much benevolence and learned much by experience.

"They have collected upwards of $30,000, not quite £8,000 sterling. They have from time to time, conferred benefits on more, in all, than thirty Jews, giving employment to some and education preparatory to the ministry, to others—and several mechanical trades to various others.

"They have purchased an estate of 500 acres, and now hold it with a colony of Hebrews, pursuing the various arts and trades, and under spiritual instruction, and furnished with the necessaries of life. They have a library, and a native Jew as a missionary for the Mediterranean shores.

"In America, we have land, and may extend as need requires. It is settled by your own friends and children. You know its relations with Europe.

"I ask, in their behalf, for your prayers, and your aid, hoping that every one will contribute something to the tabernacle now erecting in the wilderness."

The Doctor was now turning his face towards America, longing to revisit those whom he had left behind.

In a letter dated September 13th, 1830, he complains of his long want of intelligence from America, and adds, "Mrs. Ewing in Ireland is left without account of American transactions, as well as myself. A letter to either of us, once in this country, would find us out. The Post Office is a speedy channel; and friends are attentive to forward letters from any quarter. Sometimes our communications wander, but they generally come to hand at last. It is now too late. I met many in Scotland who cherish a very friendly recollection of you; and the old men of Paisley made particular inquiries respecting your health. In Ireland the number of inquirers is still greater. Since my last return to Hibernia, I have been more among the people than I was on my former visits, and am much gratified with their intimacies. I have preached in all the regions from Donaghadee to Londonderry; and even from house to house, conversing with, and enjoying the hospitality of our religious connections and their friends. I have surveyed the country with great diligence, and with some toil. It is remarkable how numerous are the American connections of the Scotch and Irish. Although it is but a few hours sail from Ireland to Scotland, I believe the connections of each of them, in America, are more in number than of either of them with the other. And, indeed, both admire the American church, full as much as she deserves. They are far enough, at home, from affecting the superiority which some of their emigrants have assumed, on landing on the shores of Columbia. They have full as much talent and literature, and much more liberality than I had anticipated. Our ministers and people, on both sides the channel, can well bear a comparison with their

neighbors, in any of the other churches in the land: and they stand well with the great and good around them. It appears to me, that the point is, at last, generally conceded, that our people are the successors of the Martyrs of the Reformation, and it is universally admitted, that these were the best friends of civil and religious freedom. It is astonishing too, what an excitement has been given to the public mind by the French Revolution. Every town, small and great, holds its public meetings, and all their orators are at work in praise of the Parisians. But you will have the current European news in Philadelphia, as soon as we have it in Ireland. The flame of patriotism and the antidespotic spirit, are spreading in Europe with wonderful rapidity. Terrible, however, must be the conflict ere long.

"There is much to be done; and it must be done quickly: yet there are ten thousand barriers to be broken down in church and state; in the condition and policy of the upper ranks, and in the commons too, ere an equitable system can be established in the rotten monarchies of the nations. As yet, however, the revolution goes smoothly on. The harvest is abundant. Trade and provisions are plenty. Armies are mustered with facility. Another year may change the entire aspect of things, and the wrath of God be speedily intermingled with the proceedings of the Antichristian world: for the day of vengeance approaches; the year of his redeemed draws near. The calm is pleasant while it continues; and it is pleasant to see the sun through the passing clouds, that are fraught with the storm. Yet the storm is there; alas! who shall live to see it over! I have, indeed, glowing apprehensions. I would wish to see my own beloved country again, and to be once more among my brethren, my friends and my family. Here, I am a

stranger. I wax old and infirm. I long for my rest; but I am in the hands of Him who keepeth Israel, and I strive to be contented. Adieu! A. McL."

In the above letter, the Doctor discovers much anxiety about home, regrets the scantiness of intelligence from his friends, longs for a return to his country, watches and compares the aspects of Divine Providence, and deduces from them what he deemed to be the most legitimate conclusions. On the quarter of correspondence it may be proper to remark that, although, in his rapid itinerancy, letters might not regularly reach him, yet many were written to him by his friends in America. Neither friends nor foes forgot him. From his son John Niel, then stationed in Galway, where he had been ordained ere his father's departure for Europe, he received various letters; also from Dr. McMaster, and others, all members of the same Presbytery to which the Doctor belonged, he received information of the movements of the congregation, and the proceedings of Presbytery. Dr. McMaster thus addresses him in a letter dated from Schenectady. "I am thus far on my way from assisting at the dispensation of the sacrament in Galway; and presuming that Mr. Ewing, now on his way to Ireland, may possibly meet with you, I am unwilling to let the opportunity pass, of putting you in remembrance of your friends. The solemnity at Galway was without any drawback on all that was calculated to gratify and edify. Your son conducted the affairs to great satisfaction, and preached in a superior style of thought and arrangement. It is long since that people were in a condition so promising."

The last letter from the Doctor, before he bade adieu to the British Isles, was addressed to his son John Niel.

"My Dear Son:—

"I received together several letters of dates in three different months, and written by different persons. My tour through the Eastern counties of Scotland, and the shortness of my stay in any one place, prevented my receiving them in order or in due time. I am thankful, however, that the burden of anxiety is somewhat diminished. I congratulate you on the change which has taken place, and I pray God to bless you and my dear daughter in your married state. I loved her always, certainly not the less for her near affinity. A father's blessing be with you at all times.

"I expect to see, in a few weeks, in Ireland, Mr. Ewing and his wife. My brother, A. Norman, who now resides in Belfast, wrote me that he saw him a few days ago, and in tolerably improved health. All your Scottish aunts are in health; and both they, and a hundred Scottish cousins are wishing you joy. My sisters left this last week for Tobermory, their future residence. I saw Ann in her own house, as also her oldest sister. Susan, Mrs. McLean Ardfinaig, I have not yet seen. I spent more time about Glasgow and Edinburgh than I intended, but it arose partly from attending both sacraments and synodical meetings; and partly from the vast number of objects to be seen, and the persons to whom I was introduced. Edinburgh may well be called, 'the intellectual city.' It is a mighty focus for concentration of literary, scientific, and theological talent. There I saw the Synod of the original Seceders, and became personally acquainted with its principal members, especially McCrie, and Paxton. I attended the General Assembly for several days, and became acquainted with the most distinguished men in the land. In Glasgow, I had the opportunity

of seeing the order of the United Secession Synod, that of the Synod of Glasgow and Ayr, as well as our own Synod.

"They are all on the same principle of order, in conducting business; but now and then, cases occur, in all of them, that excite much interest. They are all remarkably tenacious of good forms, and extremely sensitive on the subject of heresy, especially in the established church. Dr. Irving did not this year venture to Edinburgh; but his peculiarities were tried, and condemned in the persons of Mr. McLean, and Mr. Campbell. The questions chiefly discussed, are, whether 'Christ will reign on earth, in the body, during the millennium.' Whether 'the gospel reveals an indefinite or universal pardon to every man, and to every sin.' Whether, 'the Mediator had a human body and soul, capable of committing sin.' Each of these subjects offered scope for a great variety of publications, and for disputes in the Courts, subtle and splendid. Number and talents are entirely on the side of plain truth. Poor Irving must recant or be excluded.

"Our ministers are highly respectable, and respected among all classes. Mr. Symington is appointed delegate to our American Synod. He will bring the mutual Covenant and League of the three churches with him for our approbation. The plan will be discussed in the Irish Court, next month. If the Lord see meet to prosper my endeavors, and continue to forward my plan, to his own name be the praise; all others are only instruments. I feel, however, that I have fallen into my old error; I have laid out more work than my hands can accomplish; I am sinking under the burden of my calls and engagements. The travelling, the preaching, the reasonings, the very season, are too severe upon my careworn and reduced system. I have gathered a stock of

materials, more than I can employ, or work up. Yet, I feel I am conscious that my aim was good; and I have hope that God will find instruments to do his work. He will also be my salvation.

"Earnestly do I desire to see my beloved, my too earnestly beloved family and my friends once more. His will be done. May God preserve and prosper my adopted country, and the vine which his right hand has planted in the land, is the prayer, often repeated of your father.

"A. McL."

As if his constitution had been of iron, in despite of premonitory symptoms, sufficient to have determined a more prudent and less zealous missionary to spare himself, we find the Doctor, on the 15th of September, twice engaged in public service, in the congregation of Mr. Fullerton, Newton Limavady.

What follows until the Doctor's embarkation for America, is just a transcript of his Journal.

"*Saturday*, 18*th September*.—I find myself in a place which I passed the 2d of April, nearly six months past, waiting to preach, on to-morrow,—my last engagement in Ireland.

"Texts suggested in conversation, as subjects of subsequent discourses:

"'We must all appear before the Judgment-seat of Christ.'

"'Ye are complete in him.'

"'Good news from a far country.'

"'They saw the Lord and were glad.'

"Being employed as aforesaid, on the Sabbath, I rode out

n the evening to Drummond, along with Mr. Fullerton. On *Wednesday*, having breakfasted with Mr. Scott, Rector, I addressed an assembly for organizing THE AUXILIARY JEWS SOCIETY OF NEWTON, Limavady, and came that night to Mr. Brown's, Garvagh, where I met John Brown of Aughadowey, and others. Next morning accompanied Mr. Stavely to his house to dinner, and he conducted me to Ballymena, same night, 21st September.

"*Wednesday*, 22*d September*, came to Belfast, underwent in my brother's an operation in the mouth, by Surgeon McWhinney, assisted by the surgeon of my brother's regiment. *Thursday*, spent in preparation for crossing to Liverpool on Friday; but, on that day, being prevented by the state of the weather—Equinoctial gales from the southeast. I put off going until Monday 27th, when, God willing, I shall bid adieu to Ireland.

"*On Saturday*, 25*th*, the gale still blows; now fair, then rain, in quick succession. Took up the report of the Committee, of the Highland Society, on the authenticity of the Poems of Ossian, by H. McKenzie, Esq., Convener, &c.

"These poems existed time immemorial; parts in manuscripts, parts in the memory of the Bards—and most of them in general circulation, orally, through the Highlands. Alexander Pope of Caithness, a clergyman, with another literary friend, began a collection and arrangement of them, 1758. In 1759, Mr. Home, the author of Douglas, met Mr. James McPherson, as tutor in Graham, of Balgowan's family. Mr. McPherson had a few pieces of the Gaelic poetry, and at Mr. Home's request, translated two pieces.

"Mr. Home showed them to Dr. Blair. He induced Mr. McPherson to translate some more, and the Doctor published the fragments in 1760. It took well. Doctor

Robertson, Lord Elibank, Adam Ferguson, and other literati, united with Blair, and they sent McPherson to the Highlands to collect manuscripts of Ossian, and write copies from the recitation of the Highlanders. He did so; returned to Edinburgh with his treasures, and having finished his task of translation, he went to London, and published it.

"McPherson travelled through the Western Isles, Highlands of Inverness, &c.—made few manuscripts from oral tradition himself, but obtained many old manuscripts, and several recent collections made by others, with design to translate them. These they yielded to him, who undertook the work as a business. The Rev. Andrew Gallie of Badenoch, and McPherson of Straffmachie, assisted him in collecting his manuscripts, and in settling the text from the different readings, and aided him in the translations. Some of the manuscripts were injured by time; smoked, worm eaten, and otherwise defaced, mostly written on parchments, and many with great care and elegance. Blankanold found some of them among his father's collections. Those manuscripts were loaned to Mr. McPherson, but were not returned. My father gave him on the same terms, a collection he had himself made, and although after his decease, my mother wrote for it, it was never returned. Mrs. McPherson, promised to obtain it from her husband, but even her efforts were in vain. The authorities, rather original manuscripts, were lost. The English critics denied their existence—McPherson was vain, and willing to be thought the author; he dared not own his falsehood, but he would not deny and furnish proof as he might have done. Hence, the learned controversy still existing, while thousands in the Highlands recite

from tradition, many of Ossian's poems. I met with some this summer, 1830, who knew these poems before McPherson's journey in 1760, and know them now after the lapse of 70 years; some of them are in good health, above 90 years of age.

The Highland Society have collected manuscripts of from three to twelve centuries old, referring to Fingal and Ossian, and containing some of the works of the great Caledonian bard. They refer, also, to the grand seat of learning and religion of the Western Hebrides, *I Colum-Kill;* and so corroborate the statements of Dr. John Smith's Life of Columba, 1798, Edinburgh.

Columba was born A.D., 521. His father, Felim, was the son of Fergus, of the royal family of Ireland, and of Aithne, of Lorn, who reigned over the Scots or Dalreudini. He was early educated, and made great proficiency under Cruinciban, a Presbyter, and subsequently under the care of Terimar, Bishop of Clnaad, and of Fenbar and Gemman of Leinster, and the famous divine, Ciaran, of Kilchieran, Campbleton, Kintyre, who afterwards founded the monastery of Clon, on the Shannon.

In the twenty-eighth year of his age, he founded a seminary or monastery, the luminary of that age, in Darmagh, where, according to Ware, some of his writings were extant in modern times. Cummer and Adomrann are the only historians of Columba who survived the wreck of literature; but they were his personal friends and successors in Iona. Venerable Bede and Cambden, also give an account of him in their histories. He travelled through France, Italy, and the Eastern churches, before he emigrated, in 563, to Scotland, and founded the seminary at Iona, Mull, in the forty-second year of his age. The cause of his retiring from

Ireland to the neighboring islands of Scotia, is referred to religious schism, in his native country. He opposed the See of Rome in doctrine and worship, which the Irish churches generally agreed to follow; and was supported in his opposition, not only by many kings in Europe, but by the enterprise, and piety, and learning, of the age, at home and abroad. The immense ruins of the beautiful island which he selected for the seat of learning, and which still remain as the admiration of the traveller, testify to the skill and wealth employed in its endowment. Estates in different parts of the kingdom were annexed to his monastery. Princes liberally assisted in his expensive undertakings. He superintended the affairs of the Pictish churches, and many of the Scottish and Irish. I Colum-Kill soon became, and long continued to be, the chief seminary of Christian learning in Europe. Other monasteries, and upwards of three hundred churches were supplied, during his own time, from this school, with learned and able divines, teachers, and pastors. Notker says, the abbot was acknowledged primate of all the Irish churches at the Council of Primecat, and that he superintended all the ecclesiastics of the Highland Isles, the monasteries of Dunkeld, Abernethy, Kelrimont (St. Andrews), Abercorn, Monimuck, and Kircaldy. Bede and others remark, that it is a singular fact that, though only an abbot, *bishops* submitted to himself and his successors.

"The followers of the system of Columba admitted the marriage of the clergy; they elected their own pastors; their bishops had no distinct ordination; they defended the doctrine of the gospel, lived a holy life, rejected the claims of the papacy, and prevailed in Ireland and Scotland until Danish depredations commenced with ruin in their train,

and left little power to resist the swarms of Romish priests which now poured into the several kingdoms of Scotland, Ireland, and England. The Christian churches which held to the faith of their fathers, in Iona, became known from the ninth century as Culdees, *Cultores Dei*, worshipers of God; or *Kildeigh*, the people of the Kill, or place of devotion. Kill is the name given to the places of worship, and their name still remains, Kil-patrick, Kil-macolm, &c., common over Scotland and Ireland to this day.

"To avoid excommunication and persecution, Colum came to *Yi*, and founded the *Kill* for worship. The island has since been known chiefly as I Colum-Kill.

"It was the seat of opposition to error and superstition, and successful, until the twelfth century."

"Columbum fulgentissimum Hiberniæ et Britanniæ sidus, cœlestis doctrinæ luce, aureo charitatis nitore, crystallina puritate repleturum," &c.—Calgan. F. p. 464.

"*Sabbath, 26th September.*—The surgeons called up me at half-past ten, and applied the *Lunar caustic* to the roots of the gangrene, in the roof of my mouth, now, for the third and last time. The caustic proves more painful than the excision by the knife. The pain is, indeed, acute and glancing in every direction, so as to affect not only the tongue, teeth, and throat, but also the ears. After this I went to church, and heard my kind friend Mr. Simon Cameron, preaching a good instructive sermon, in Mr. Alexander's church—he being on a mission to Liverpool. It is the practice of the judicatories, both in Scotland and this country, to supply the pulpit of him who is sent on public business from his own congregation.

"Mr. Cameron explained and sung psalm. He preached morning and afternoon from Luke xiv. 22.

"'I. Explain the Parable.'

"'II. The minister's duty.'

"'III. For whom there is room,' and

"'IV. What room.'

"To each two heads, he made an application, and so completed the two sermons, each one and a quarter hours long.

"The weather damp—my head as well as my entire mouth painfully affected. I did not return to church, in the evening; but sought God in my private apartment. O, how good!

"*Monday, 27th September.*—I took leave of Ireland. My passage was taken in the Chieftain steamboat, for Liverpool from Belfast. We left the quay, at 5 P. M., good boat and fine weather. In the evening, after sun-down, we passed the fine lighthouse of Capeland Island, near the mouth of Belfast Lough; and, about daybreak, left the Isle of Man to the left or north, and got sight of old point Linus, and the coast of Wales, Anglesea, about ten o'clock. The boat moves very slowly on; but the sea is smooth and the wind fair. We arrived at dock, Liverpool, at half past five, P. M., making the passage in little more than twenty-four hours. I take my lodgings at the Saracen's Head, Dale-street. *Wednesday, 29th.*—Strolled up to Dr. Ralph's chapel, eleven o'clock, to see and hear Mr. Edward Irving, on a charity for the Town Mission. I heard him again, at evening, at seven o'clock, in Mr. Williams' meeting-house. He is an original; a large, dark muscular man, fine forehead, black hair, but squint-eyed. His subject in the morning, lxxxii. Psalm paraphrased: then read Joel, third chapter, with comments. Text, Rev. i. 5. At evening, Psalm xcvii. and text, Rev. xvi. 14."

The Doctor, notwithstanding his anxiety about home and his dear friends there, was detained in Liverpool till the 10th of October. After such vicissitudes as are incidental to a sea-voyage, he arrived in safety at New York on the 7th of November. Hear the close of his Journal.

"Thus we have completed, from our anchorage near Liverpool to that near New York, twenty-eight days. This day four weeks, we set sail. It is the fifth Lord's day to me on the water; and far from the house of God.

"Ah! how thoughtless are they that go to sea in ships, of God's wonders in the deep! Blessed be thy name O God, O thou Most High, for thy preserving goodness to me. Grant, in thy mercy, that I may reach thy sanctuary, and enjoy, once more, the public social worship of the church. My soul longeth for thy courts. To thee I look for a comfortable meeting with my family, and my friends, O thou Preserver of men. Weighed anchor by order of pilot, at eight A.M. The wind was completely ahead, the day otherwise fine, the tide in our favor; so we beat our way through the Narrows, amidst, I might say, a forest of masts and spars. The Bay was all day swarming with sails, ships, brigs and schooners, going out under full sail, and beating up against the wind, while the pilot-boats were skipping joyously along, in every direction. The pilot of the Illinois brought her in safety to the wharf at Coffeehouse Slip, and, at half past five P.M., I stood, once more, firm on the pavement of Wall street. I walked on directly homeward, and found my household in comfort, but somewhat changed. There was an addition made to the house by the birth of twins, a son who did not long survive, and a daughter, who lives and thrives on the mother's knee.

"Monday, and each succeeding day for the week, witnessed the salutations of my friends, welcoming me home; and during a very wet week, I found myself in the midst of my people.

"Sabbath was a sad storm of rain, yet I preached in both churches, as follows, on my return after nine months' absence, on a visit to my native country:

"In Chambers street.—The text was from Rom. xiv. 10. 'We shall all stand before the judgment-seat of Christ.'

"In Sixth street.—The text was Isaiah, lv. 9.—'For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.'"

Having now seen the Doctor home in the bosom of his family, in the feast of domestic affection, and hearty congratulations of his numerous friends, let us leave him for a little, and inquire, What good is likely to result from his visit to Scotland and Ireland, and to our sister churches in those lands?

That the church here, sensibly sustained a loss by his absence from his congregation, and by the want of his counsel in the judicatories of the house of God, will be admitted by all his brethren. Yet it is confidently believed that the public advantage will far more than counterbalance any temporary injury. Some of these may be enumerated as follows:

1. A mutual increase of confidence between the Reformed Presbyterian Synods in the British empire, and in these United States.

There is nothing more naturally to be expected, than that localities will, in process of time, be visited with divergen-

cies of habits, customs, and opinions. The differences in political institutions, and character of government, will tend to the production of similar effects. The sentiments of individuals and communities will also be enlarged, modified and generalized by freedom of intercourse, migratory spirit, facility of procuring subsistence, easiness of circumstances, opportunities of reading, and mental cultivation. Hence it would not be strange, if those professing the principles of the Reformed Presbyterian Church, in their strictest form, having been separated from each other, in lapse of time, should gradually, but imperceptibly, change some of the external drapery of their system, while they retained all the essential stamina unaltered. Such gradual and insensible change of mere dress and unimportant forms, may really turn to advantage, as the mass of the community are too apt to mistake immemorial *rites*, uniformly accompanying the exhibition of principles, as being *themselves essentials*. Any deviation by a person of more enlarged views, and capable of greater mental abstractions, in such cases, is calculated to create alarm, excite suspicion and jealousy, and so mar comfort and usefulness. Frequent and familiar intercourse, among religious brethren, will have a tendency, both to prevent a rapid and extensive divergence, and reciprocally to familiarize to the use and practice of different and immaterial formalities. This will keep confidence unimpaired by unfounded jealousies, and its continuance, without any blighting interruption, will necessarily result in its increase. For this foundation was laid by the Doctor's visit, in the establishment of a plan of correspondence amongst the three Synods, of Britain, Ireland, and the United States of America, by delegates alternately visiting the respective countries. The pleasure and the profit of the

mental intercourse has been already tasted, and is found sweetened by experience.

2. Through means of Dr. McLeod's visit, an overture of a Solemn Covenant and League has been agreed to, and submitted to the revision and correction of the Sister Synods.

It is true, we felt the obligation of the Solemn League and Covenant of 1643. As a nation, each of the three kingdoms is respectively bound by it; and ecclesiastically considered, it embraces in its obligation, all those represented in the taking of it, in all their successions and affiliations. Yet, it admits of no dispute, that the form is, in existing circumstances, applicable to our church, neither in any part of the British empire, nor in the United States. The circumstances are entirely changed, and to these the form of the bond ought to be adapted. The principle, viz., a solemn engagement, conscientiously to discharge every duty incumbent on us, in our respective places, stations, and relations to God, to our neighbor and to ourselves, is all that can be considered essential. Let the exterior form and dress of this principle be accommodated to the exigencies of the case. Thus did our Reforming ancestors in 1643. This privilege, we, their sons and successors, claim as our indisputable right.

Moreover, as one important part of the covenant bond is "to promote—not simply to maintain and preserve—uniformity of religion, and ecclesiastical order, it is obvious, it should be so far divested of local peculiarities, that it may embrace various denominations, as well in the same, as in different nations. Such was the character of the Solemn League and Covenant. The nature of the bond, its express phraseology, and its signature by various distinct denomina-

tions of Christians, leave this beyond dispute. Had the bond contemplated only *one* denomination, they might have consistently engaged to *maintain*, but not to *promote*, uniformity of religion.

To the formation of such a bond, divested of British peculiarities, and adapted to all lands, whatever might be the nature or form of their civil institutions, Dr. McLeod largely contributed, in his visit to the Scottish and Irish Synods. This bond, in overture, is now subjected to the consideration and criticism of the several Synods; and should it—as it is to be hoped it will—be finally adopted, will form an admirable ligament to bind together these sister churches, in the bonds of ecclesiastical union and fellowship.

The following is a copy of the Covenant as it came from the pen of Dr. McLeod:—

"DRAUGHT OF A COVENANT AND LEAGUE,

"TO BE RECOMMENDED TO THE SYNODS OF THE REFORMED PRESBYTERIAN CHURCHES

"IN SCOTLAND, IRELAND, AND AMERICA;

"*And by them enjoined upon their connections in every land, whether descended from the British Reformers, or by voluntary consent acceding to their principles.*

"GLASGOW, 21*st April*, 1830.

"The Synod, convinced of the duty and propriety of immediately taking measures for uniting the different sections of the Church in a common Bond, resolved that a Draught of a Covenant be prepared, and appointed the Rev. Archibald Mason, Dr. McLeod, John Fairly, Pro-

fessor Symington, and David Armstrong, a Committee to prepare said Draught, and to report—the Committee to meet this evening—the Professor convener.

"A member of Synod is called to engage in prayer, for Divine direction in this important matter.

"23*d April*, 1830.

"The report of the Committee appointed to prepare a Draught of a Covenant is read. A member of Synod engages in prayer. The Draught is read, paragraph by paragraph, and members make observations, approving of the Draught in general, and suggesting alterations, to which the Committee are requested to attend.

"The Synod unanimously agrees to return the Draught to the Committee, with instructions to attend to the passages referred to; to make such alterations as they may judge to be expedient; and to print a few copies for the use of the Ministers, and for transmission to the Synods in Ireland and America, from which a Report is to be requested.

"15*th June*, 1830.

"The Committee, having made the amendments recommended by Synod, authorize the printing of this Draught.

"A. Symington, *Convener.*

"D. Armstrong, *Clerk.*

"DRAUGHT OF A COVENANT AND LEAGUE, ETC.

"We, whose names are under-written, inheriting in the providence and by the favor of God, the common faith of the ancient Confessors, Prophets, Apostles, and Martyrs, and resting our own souls for everlasting salvation on the Covenant of Grace in Jesus Christ our Lord, have,

upon mature deliberation, determined, after the example of the Church of God of old, and of several of the best Reformed Churches, to give ourselves up to God and to one another, in a Solemn Covenant never to be forgotten.

"Knowing that it is becoming both for individuals and communities to vow to the Lord and to pay their vows, persuaded that public Covenanting and a mutual League, for support and co-operation among the several parts of the Reformed Church, may be profitably observed: and believing that the present aspect of the moral world, and the religious prospect before us, invite the people of God to essay this solemn duty without unnecessary delay:

"We, therefore, each one for himself, with his hand lifted up to the MOST HIGH GOD, do swear:—

"1. That we shall really, sincerely, and constantly endeavor, through the Grace of God, in our several places, ranks, and callings, to understand, embrace, preserve, and promote *the True Religion*, as it is taught in the Holy Scriptures of the Old and the New Testament; and that we shall, with the blessing of God, well and truly transmit the same to posterity.

"Assured, ourselves, that this religion is, in agreeableness to the Word of God, summarily set forth in the Confessions and Catechisms of the churches of the Reformation, and more especially and comprehensively in the standards compiled by the Assembly of Divines at Westminster, England, with the aid of commissioners from the Church of Scotland, for the furtherance of uniformity in doctrine, worship, church government, and discipline among Christians in the British empire, and in all the nations: we, accordingly, recognize the faithful contendings of our pre-

decessors for civil and religious freedom, and the binding obligation of their Covenants, both the National and the Solemn League, as originally framed and sworn, and at several times renewed in their true spirit and designs; and abjuring, with all our heart, whatsoever is known to us to be contrary to the sacred Scriptures, we shall strive to perpetuate the principles of the Covenanted Reformation, as they respect the ecclesiastical and the civil state of our fellow-men, in whatever country under heaven.

"2. That we come, with this Oath, into the presence of the Lord God, with a deep conviction of his awful greatness and glory, of his omnipotence, his purity, his justice and his grace; with a sense of our FALL, and consequent ruin, in Adam our first natural head and public representative; of our guilt, and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with confession that we are sinners, both by nature and practice, and that we fall short of the perfection which the law requires in every attempt to do good, we renounce all dependence, in whole or in part, on our own righteousness for either pardon or acceptance with God, and, repenting of all our sins, we receive the Lord Jesus Christ as he is offered to us in the Gospel, in the entire extent of his mediatorial perfection, to be our Saviour; we take the Holy Ghost as our all-sufficient Guide, and God the Father to be our Portion for ever and ever; solemnly, and sincerely, approving and choosing the Covenant of Grace as all our salvation and all our desire.

"3. That, as the servants of the Lord, devoted to his fear, and bewailing the low state of religion in our hearts, and lives, and among our connections, we shall yield ourselves, soul and body and property, to be the Lord's, and his only,

now and for ever; and we shall endeavor to obey the moral law in all its precepts and prohibitions; we shall strive through the Spirit to mortify sin, resist all temptations, submit to the allotments of Divine Providence, and cultivate brotherly love and universal benevolence.

"Living to the glory of God, as our chief end, we will diligently attend to searching the Scriptures, religious conversation, and to the devotions of the closet, the family, and the church; especially the public ordinances of the Lord's day, dispensed according to the good order of the Church of God, earnestly striving, by all means competent to us, for the restoration of the Hebrews to the city of the Lord, and for the conversion of the Heathen over all the earth: Yet diligently persisting in abstaining from all manner of inconsistency with the designs of this Covenant.

"4. That, persuaded of the sovereignty of the Lord our God over all the earth, and believing that the Father has appointed the Messiah to be King of kings and Lord of lords, and assured that all nations shall serve the Redeemer, we shall endeavor, with faith and with hope, to maintain the doctrine of Christ's headship over the civil Commonwealth, whatever the form of its polity and government; we shall strive, by our doctrines and example, to make every tongue confess that Jesus is the Lord; we shall, with our prayers and our lives, endeavor the extension and the maintenance of all political institutions, favorable to knowledge, liberty and righteousness, and consistent with the rights of God and man, thus promoting the very end of civil government, as the ordinance of God, and using means for its complete reformation, by rendering its constitution, its administration, and its laws correspondent with the laws of the Lord: in whatever land we live as visitants, as native or naturalized

subjects or citizens; and in whatever rank or capacity, our allegiance to Christ, the Lord, shall regulate all our civil relations, our attachments, professions and deportment; and by this our oath, before God, we are pledged to support whatsoever is for the good of the Commonwealth in which we dwell, and which gives us protection, and pursue this object in all things, not forbidden by the law of God, nor implying a confederacy with any immorality of the constitution or the existing power. We shall truly defend, in every lawful form, according to our station and ability, the rights of our country against all disorder, usurpation and foreign hostility or aggression; and we shall continue in prayer to God for the coming of his Kingdom, in the overthrow of all systems of iniquity, and, in turning wars into peace, by the universal pacification of all the nations of the world.

"5. Seeing that the church, purchased by the blood of the Son of God, sanctified by the Spirit, and elected of God the Father, is ONE, and that all the saints have communion with God and with one another in one and the same Covenant; believing, moreover, that the churches of God in every land should be ONE in doctrine and order, that all schism is sin, and all sectarian practice is scandal, and firmly trusting that divisions shall cease and the people of God become, according to the promise, One Catholic Church over all the earth, we shall not guarantee the continuance of ecclesiastical distinctions, but shall sincerely and constantly employ our best exertions to prevent additional schisms, to heal existing divisions and wounds, and to promote the peace and prosperity of Jerusalem; we shall endeavor to maintain Christian friendship with pious men of every name, co-operate with

them consistently with God's law, in the extension of religious knowledge, pray for every part of the household of faith, inquire diligently what part conforms most to the Holy Scriptures, take our own stand in that Communion which is found most pure, and strive with patience and with perseverance to introduce uniformity in doctrine and in practice among all the ministers of Christ; and we shall accordingly in our several places and stations, encourage all such consistent correspondence, with the several ecclesiastical denominations around us, as may seem calculated to bring up the several churches together into ONE Holy and Faithful fellowship, maintaining the unity of the Spirit in the bond of peace.

"6. Persuaded by the Word of God, the everlasting rule of righteousness to man, that we are all accountable for the improvement we make of our light, and opportunities; and that it is sinful to recede from a more definite system of religious truth and ecclesiastical order to a system less definite and distinct, while in true faith and sincere affection we extend to all the hand of union and of cordial friendship, who are striving to advance in the path of truth and order, we shall ourselves 'whereunto we have already attained walk by the same rule and mind the same thing,' without sectarian prejudice, partiality or hypocrisy.

"Trusting our strength and life, our worldly substance, and personal safety, and influence, and honor, to Him whom we have believed, we shall, in faithfulness to our fathers and our children, in love to all mankind, especially to them who are of the household of faith, and in obedience to the GREAT GOD, the only Lord of the conscience, bear true testimony to every known part of divine

truth, and to every moral duty, especially to all the ordinances of the New Testament; we shall tenderly, charibly, plainly, and decidedly, oppose all and every known heresy, vice, and neglect or perversion of divine institutions, as witnesses for God, and in maintaining the faith once delivered to the saints; following the cloud of Glory which advances to the land beyond the Jordan, and compassed by so great a cloud of witnesses who sealed, with their blood, the testimony which they held.

"Finally, we take this our Oath *before* the Omniscient God, and *unto* him as our own God in Covenant, commending our cause to the Christian consideration of the intelligent, the candid, and the good of whatever rank or name; confiding in our God, and in one another by the will of God, on the true and sure basis of the common Christianity, and uninfluenced by considerations of any private worldly interest whatsoever, we make these declarations, and this League and Covenant among dear brethren situated in different states and kingdoms, with a view to preserve love and union among ourselves, and to promote the glory of the Godhead in the creation and sustentation of this world, and in the redemption and eternal salvation of men, as the chief end of our being and our life."

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3. Dr. McLeod's visit to our brethren in Britain and Ireland, was refreshing and consolatory, both to them and to the church in these States. We have long been the speckled bird in the forest. The birds round about, have been against us. The cry, "come to devour," has often been raised. And although, this feeling—blessed be God

for it—on the part of our neighbors is greatly diminished; yet, still, there are points in our Testimony, which we feel conscientiously bound to maintain, calculated to attract invidious notice. In such circumstances, how cheering is harmony at home! In wholesome consultation there is an increase of strength. The cultivation of mutual sympathies, mutual confidence, and mutual hope, calls forth into active co-operation, the latent energies of the soul. Christian magnanimity arises in its might; and satisfied that the "threefold-cord is not quickly broken," the witnesses for the Redeemer march under the banner of love, with increasing ardor, "to the help of the Lord against the mighty." Doubtless the hearts of our Scottish and Irish fathers and brethren thrilled with joy, while Dr. McLeod, in their presence, gave an interesting detail of the condition and prospects of their co-witnesses in these United States—How "the people who had been left of the sword, had found grace in the wilderness." How delightfully were these feelings reciprocated, while hanging upon the eloquent lips of Dr. Henry, the very respectable and valued delegate from Ireland. Dr. McLeod, therefore, in accomplishing the plan of regular ecclesiastical correspondence, between the supreme judicatories of the Reformed Presbyterian churches, in the British Isles, and that in the United States of America, contributed much to the continuance and advancement of comfort, unanimity, and co-operation, amongst the brethren on both sides of the Atlantic.

To the great satisfaction of his Philadelphia friends, he, on the next week after his arrival, stole two or three days in the middle of it to pay them a visit. He returned home in the close of the same week for the services of the Sabbath. On each returning Lord's day, he performed two public

services, dividing his time between the two congregations. On the 20th November, he thus writes his friend in Philadelphia:

"Rev. and Dear Sir:—

"I send you a pebble, picked up in the course of my travels. It is not of any intrinsic worth, but will show that when in a distant land my thoughts were on my friends in America. The stone belongs to the Carnelian denomination, and is from *I Colum-Kill*, the once far-famed island of Columba's Seminary. It is more generally known by the name Iona.

"I visited, in company with many others, this remarkable island, on Wednesday, 28th July, and again on the 4th August, devoting more time to the examination of the ruins of ancient grandeur. Iona lies near the spot of my nativity, and is a part of what was once the parish of my father. It is now supplied with a neat, new church, and a manse, and under the pastoral care of an excellent young man, son of my father's immediate successor, Mr. Campbell. The small island is a beautiful spot, having fertile fields, bounded by barriers of granite, which occasionally rise, here and there, to the height of hills. It is in the fractures and crevices of the secondary or tertiary formations, which rest upon the floor of granite, that the gems and precious stones have been discovered and collected. I picked up many at Port na Curragh, where the waves of the Atlantic left them, after washing from the caverns opened among the primitive rocks, these diversified pebbles. The port is the landing-place of the expedition from Ireland, when this place was selected as the seat of religion and literature in the Hebrides, under the direction of Columba. The ruins of magni-

ficence still show that power, and wealth, and science, were employed in the construction of the several edifices. This is the place of sepulture of many chiefs, and for more than forty kings, Norwegian, Saxon, and French; Scottish, Pictish, and Irish. The walls, and gates, and steeple of the cathedral, having stood the storms of many a revolution, as well as those of the natural elements, for more than a thousand years, are now standing. There is much of the walls of a monastery and nunnery yet to be seen. The extensive refectory is still observable among other ruins; and the hall of disputation for the students and fellows of the college, is still entire under its roof or arch of stone, showing the several niches in the opposing sides, in which the debaters took their position before the elevated seat, on which the judges in learned strife had their tribunal."

On the 8th of December, one month after the Doctor's arrival, the Northern Presbytery held a meeting at New York, which he was notified to attend.

Of the day and meeting, the following memorandum is found among his notes:

"On the Saturday after my landing in America from Europe, 13th November, I received notice from the Moderator to attend a meeting of Presbytery on the 8th of December, this day.

"The meeting is called, as stated in that notice, in the language of the resolution directing the call, 'for the purpose of submitting to Dr. McLeod the affairs of the congregation in New York, and the transaction of any other business which may come before them.'

"To that business which respects myself personally, I

have given a prayerful, and you may be sure, an anxious attention: my resolution is taken; I did cherish the hope to see, in New York, two fine congregations, each with a man of God as its pastor, and both of them in covenanted love and co-operation in our holy cause. I intimated this desire in public and in private, and recommended it to themselves, by the advice of Consistory, to arrange the division of the churches, that either one or both might elect and settle a new pastor, or pastors, at their pleasure. I failed in my attempts to make an amicable division. I retired; and in my absence you have succeeded. They are now *two* congregations. If they shall each make choice of a new settlement, I submit. Nay, I will rejoice in beholding, in a flourishing state, these two churches, raised for God, abiding in the good old way. *They* know, and *you* know, that I make no claims upon them for myself. If you and they choose to retain my services to one of the parts, make the selection, and I submit. I cannot decide. I make no choice. I love them both. I want to see what God will, by you, order me to do. You may retain me in any of the churches.—You may authorize me to pitch a tent in any corner of this city, for those who choose, with me, to form a *third* congregation, or you may order me away far from the beloved vineyard. Money I shall never take into the account current of my ministry. It cannot, now, enter into my calculations. I think not of any sum mentioned, or unmentioned. Ah! if the love of money could have dissolved the golden chain which binds my heart and my conscience to this church of my youth, it had long since given way before the offer of greater sums than can now be proposed. But if my Presbytery and my people choose to cast off the bond, I submit."

Whether the above was delivered to Presbytery *vivâ voce*, or given in writing, is not ascertained: but it is clear, that it was, in some shape or other, presented to that judicatory.

In another page, same day, December 8th, 1830, he says, "The Northern Presbytery met, and having submitted the petitions of each of my congregations to myself, they adjourned, to meet in Albany, 28th inst.

"These petitions, accompanied with proposals for future maintenance, were for my settlement as the pastor of each church, exclusively of the other. They were separated, and each sought me wholly, to itself. The Presbytery gave me time to deliberate. I did not take long. The next day, the 9th, being General Thanksgiving. I announced my decision, in the hearing of both the churches, and of the members of Presbytery. I resigned to the care of Presbytery the part of my people who chose to worship in Sixth street, and declared my intention to continue in Chamber street, and to appropriate my ministerial services, as from the first, to the Reformed Presbyterian Church, New York."

The General Thanksgiving alluded to above, had been announced by proclamation of the Governor, and is thus noticed by the Doctor.

"This day is recommended by the acting Governor, for an expression of the gratitude of the Christian community to the God of Heaven for his mercy to the commonwealth during the current year. He asserts, in his proclamation, as becometh the chief magistrate of an enlightened State, that, 'it is becoming not only individuals, but nations, to prostrate themselves before Him in humble thanksgiving,' for the continuance of his favors, fruitful and healthful sea-

sons—the diffusion of knowledge—having cultivated in us a spirit of charity, and an enlighted sense of religious and moral duties—having protected us from foreign wars and intestine combinations—and for the signal manifestation of his mercy towards the oppressed people of other nations. All this, in more words, is announced, 6th November, 1830. I make but one remark. I am sorry that Governor Throop, in calling for religious exercises, has conformed so far to the fashion, as to avoid mentioning the name or work of our Lord and Saviour. Was he ashamed of that name? Then, I pray that when Christ comes in glory, He may not, in the presence of God, be ashamed of our Governor."

On the 20th of this same month, December, the Doctor writes thus to Philadelphia:

"My Dear and Rev. Brother:—

"To-morrow, Tuesday, at noon, I propose to be on board the steamboat, on my way to your city. You are aware, that the business of the two congregations is decided. I have informed Dr. Black, that I accept the appointment of Synod; I have been too much engaged as yet, however, to make my arrangements for paper and printing; and I am sorry that more latitude was not granted in relation to the form of the magazine. In my own opinion, a duodecimo would suit best the taste and the purse of our people. How is matter to be provided for a periodical? Upon whose pen is an editor to depend? variety must be given. The labor of collecting is nearly equal to that of composition. Printers, publishers, agents, are to be discovered; the whole machinery requires business talents, and a heavy responsibility still remains for the

editor. I am far from a press, and the shops; I am, besides, always disturbed by calls; and yet I wish to be active, at least, I shall attempt it. My love to your household.

"Yours, respectfully,

"A. McL."

Dr. McLeod with his usual ability and acceptance, assisted at the dispensation of the sacrament of the Supper, in Philadelphia, Dec. 25th. The Northern Presbytery, of which the Doctor was a member, had adjourned, to meet in Albany, on the 28th, to which he addressed the following communication, being unable to attend in person.

"Reverend Fathers and Brethren:—

"However much I desire to be present in the courts of the house of the Lord, and to join with my brethren in the fellowship of Presbyterial business, I pray you to excuse my non-attendance at your present meeting. My long absence from home, the inclemency of the season of the year, the many fatiguing journeys through a foreign land, which I have been enduring and performing, admonish me to abstain from the gratification of seeing you now, and of co-operation with you.

"You will have the goodness, my dear brethren, to accept my thanks for the parental care which you have exercised over my congregation, during my absence from the land. I lament, feelingly, the personal troubles and expenses to which you were put, in the course of your attention to the church in New York; and I acknowledge my obligation to your courtesy to me personally, whether present, or absent, but more especially, while I was far away. Your recent compliance with my request, for time to consider the

proposition, which you submitted to me, requires my particular acknowledgments. Thanks be to the God of Zion, for his superintending providence over your deliberations, and your written and recorded decisions; and long may the records of the Reformed Presbyterian Church be preserved, unstained by inconsiderate opinions, and disorderly decisions. I now, brethren, in agreeableness to your directions, respectfully submit to you my reply to the proposals made to me, by the several congregations of our church in this city. And I have lost no time in taking measures for the adjustment of all practical questions arising from the formation of my charge into two distinct and separate congregations. I have resolved to continue my pastoral charge of the church in Chamber street; and I hereby relinquish the church in Sixth street entirely to your care in the Lord. It appeared obvious to me during the discussions, in the meeting of Presbytery, on the 8th inst., to have been the general expectation and desire of the people and of the Court, that I should surrender my relation to the second church, and confine it exclusively to what may be called the *mother church*. I take this, therefore, to be the will of the Lord. You will all join me in fervent supplication, that he may now send prosperity.

"To you, dear brethren, it belongs, as the guardians of ministers and their people, to attend to their pecuniary settlements; and I, as an absent member of your Court, advise the adoption of the proposal of the church worshiping in Chamber street, just as it stands.

"May the God of our covenanted fathers, the Lord God of Israel, give you his present and lasting blessing, is the prayer of your affectionate fellow servant in the Gospel,

"A. McL."

Meanwhile, Dr. McLeod, amidst bodily disease and family affliction, was busily engaged in preparation for commencing the publication of the periodical, to the editorship of which the Synod, in his absence, had appointed him. "Yesterday," he states, "I had a letter from Dr. Black, but it does not contain an extract of the minute of Synod, making an appointment to conduct a periodical. I should like to print such a document in my prospectus: and to have it such as he, the clerk, will read at next meeting of Synod. I have, indeed, moral evidence of the appointment; yet the times require something more. This want has hitherto prevented a commencement." He issued the *first* Number for 1st May, under the designation of THE AMERICAN CHRISTIAN EXPOSITOR.

Whatever may have been the merit of this work—and certainly it has just claims to a large share of that commodity—it added greatly to the labors of that distinguished man who was appointed its editor. Shortly after its commencement, he was, in the good providence of God, visited with disease, incapacitating him, in a great measure, for a considerable time, from the performance of the public functions of the ministry. And although, during the two years of its continuance, partly after his death, it possessed a full share of literary respectability; yet, it would be injustice to the reputation of the venerable dead, to suppose that its pages sustained no loss by the want of his invaluable pen. But it pleased his Master, whom he served, to show in this affliction his sovereignty, and his goodness. He was soon to be called home to the Master's table; he is admonished of the fact, and exhorted to be ready for the summons.

On Monday, the 11th July, 1831, at six o'clock, A.M.,

the Doctor suffered a paralytic stroke, affecting the entire left side. The Rev., now Dr., Henry, of Newton Ards, the delegate to our Synod, and Mr. John McMaster, a licentiate —now ordained to a pastoral charge in Schenectady— preached for him the ensuing Sabbath.

On Tuesday, 22d, he set out for Saratoga Springs, leaving Mr. McMaster behind, who preached for him, on the 24th of the same month. He returned home on Friday, 29th, somewhat relieved. On Sabbath, his pulpit was occupied in succession by Drs. McMaster and Henry; and Messrs. Gavin McMillan, and Alexander Clarke, the latter from the Province of New Brunswick.

CHAPTER XVII.

1832.

From the meeting of Synod in Philadelphia, August 3d, 1831, until the year 1833.

Doctor McLeod had so far recovered from the affection above mentioned, that, though feeble, he was able generally to attend the several sessions of Synod, during this meeting. On one of these he was desired by Synod to favor the Court with some account of his visit to the Scottish and Irish judicatories, on the year preceding. "This," says the minute on that subject, "the Doctor did, in a clear and satisfactory manner, stating his observations on the churches on both sides of the channel, with a detail of their proceedings, while he visited them. He then presented a paper containing the remarks of the Irish committee on the draft of the Covenant, to the Scottish committee, together with their answer, referring to the information about to be given by the delegate from the Irish Synod.

"Mr. Henry, said delegate, then proceeded to address the Court, in a very affectionate manner; and in a strain of true eloquence, he, for himself, and for the Synod which he represented, reciprocated the fraternal sympathies of this Synod; while he earnestly desired that the bonds of affection, and mutual co-operation, might be drawn tighter and tighter;

and every energy directed to the proper consideration of the great work of the Covenant.

"The Court, then, as a token of high esteem, cordial, affection, and sincere welcome, gave individually to Mr. Henry, the right hand of fellowship.

"The Rev. Alexander Clarke, missionary from the Irish Synod to the Provinces of New Brunswick and Nova Scotia, in British America, who, being present, had been invited to a seat in the Synod, was requested to favor the Court with an account of his missionary movements, so far as he might think proper to disclose them. This he did, in a prompt and satisfactory manner.

"On motion, the Court, through their moderator, declared their high satisfaction at the displays of information and good feeling afforded them, and expressed their unfeigned thankfulness to the delegate from the Irish Synod, the Rev. Mr. Henry; to the Irish missionary to the British Provinces, the Rev. Alexander Clarke; and to the Rev. Dr. McLeod, for the eminent services rendered to the church by his visit to Europe.

"On motion, it was *Resolved*—That this Synod highly appreciate all the services of the Rev. Doctor McLeod, in his intercourse with the Scottish and Irish Synods, on his late visit to the British empire; and it does hereby recognize them, as if they had been clothed with official authority.

"On motion, *Resolved*—That the Synod express their thanks to the sister judicatories in Britain and Ireland, for the affectionate and respectful manner in which they received our delegate, the Rev. Doctor McLeod.

"*Resolved*—That this Synod duly appreciates the promptitude with which the sister judicatories in Scotland

and Ireland appointed delegates to attend this meeting, and they much regret that the Scottish delegate has not yet been able to appear on their floor, in company with the highly respectable delegate from Ireland."

At this meeting, it was on motion, *Resolved*—"That this Synod recommend that the point of difference on the application of our Testimony, and principles to the civil institutions of these United States, be discussed through the medium of the AMERICAN CHRISTIAN EXPOSITOR, under the head of free *Discussions;* and that every member of Synod have full liberty to avail himself of this vehicle."

It is but justice to both parties in this unhappy dispute, to state that they expressed their sentiments freely, and without reserve, on both sides of the question, openly on the floor of Synod. A firm conviction that the United States government was the ordinance of God, was publicly avowed, and by others denied. All that was asked on the one side, was mutual forbearance in the mean time, and friendly and free discussion. Had this been allowed by the other, our community might still have continued one united band, and the unhappy secession been prevented. Then the demon of discord should have flung in her apple in vain. All Doctor McLeod's influence was employed on the side of forbearance. His position was, that the disputed points on civil relations should not be made terms of communion.

The Synod adjourned on the 12th, and the members returned to their respective homes. The tendency to divergence had been increasing, and was likely to con-

tinue to increase. Indeed, there was scarcely a ray of hope that the next meeting to be held in Philadelphia, on the first Wednesday of August, 1833, at 7 o'clock, P.M., would find less discrepancy in their sentiments, or less repulsion in their feelings towards each other, than they now entertained.—How lamentable! Brethren who had so long co-operated with each other, so harmoniously, in the promotion of Zion's interests, now seemed to forget, "how good and how pleasant a thing it is for brethren to dwell together in unity!" But ere that meeting took place, the subject of this memoir was gathered to his fathers, and had laid down the sword which he had so long, so skillfully, and so faithfully wielded, and had put on the crown of glory and immortality. Under a complication of diseases, remains of, or aggravated by the paralytic affection, and a slow progressive hydrothorax, he gradually sunk, until he resigned his spirit unto God who gave it. But ere this dear saint and champion for his Lord slept in Jesus, he had still various bitter cups to drink, while his God was weakening his strength by the way. See this brief note, extracted from his Journal.—"Next week after Synod, the church in Chamber street was undergoing some repairs. I passed on to the Springs, where I remained until Monday, 29th, and on Wednesday, 31st, I came home. I found my youngest child, Mary Flora, ill of cholera infantum. She departed this life on Thursday, 8th of September, and left an infirm and afflicted father to mourn the loss of an interesting child, who had not yet completed her first year.—'The ways of Providence are wise and good, but to us they are mysterious, and often searching and painful.'" On the next day, he thus proceeds in his reflections:

"This day two months, I received a stroke from the hand of God, which in a great degree disabled me from performing my usual services. During that time the Lord has been pleased to furnish his people, in the church, with various instructions from different ministers. The embassy of reconciliation has continued towards them, and been delivered affectionately by his servants, chosen from distant and adjacent places, for that purpose. To his name, praise is due."

On the preceding day, the Doctor had thus written to his friend in Philadelphia:

"My journey to Saratoga did not occupy much time. It was not altogether without advantages, however, and some enjoyment. You will have been told that personal infirmities, and mental depression, induced me to separate from Dr. Black and Mr. Henry, and return home, while they were on their way to Buffalo and Pittsburg. You will also have learned that since my return, I have endured new troubles and loss, as the visitation which deprived me of my little Mary, my pretty and blooming blossom."

During this fall and the following spring, the Doctor's complaint had several intervals of mitigation; and he still continued, even beyond his ability, to endeavor the discharge of his pastoral duties. Though able to write little himself, beyond what was necessary for the magazine he edited, he received many friendly communications from correspondents abroad, from Scotland and Ireland, from brethren in the ministry, and learned professors of universities, which cannot be here inserted, but which indicate the great esteem in which he was held.

The year 1832, was one of the most eventful in our ecclesiastical history. The General Synod, in accommodation to the supposed necessities of our ecclesiastical connections, had, at its last meeting in Philadelphia, ordered the organization of two *Sub-Synods*, to be denominated *Eastern* and *Western*, divided by the Backbone Ridge of the Apalachian Mountains. In pursuance of that injunction, the constituent members of the Eastern Sub-Synod met on the 24th April, in the Sixth street church, New York, and constituted by prayer, by the senior member, the Rev. Wm. Gibson, who was subsequently chosen as moderator. But for the use unhappily made of this body, all differences of sentiment respecting civil relations, according to the order of General Synod, might have been argued in the A. C. Expositor, under the appropriate head of *Free Discussions*, and, if necessary, finally adjudicated by the Supreme Judicatory.

To make this subject intelligible to the reader, it will be necessary to trace a little back, the origin of the vexing controversy which so painfully agitated that meeting of the Eastern Sub-Synod, and which afterwards led to a secession from the Reformed Presbyterian Church in the United States. That this controversy, in its origin, progress, and results, is intimately connected with the subject of this memoir, the sequel will abundantly testify.

Dr. McLeod's health was at this period gradually becoming more infirm. He was now generally confined to his chamber, and was not able to attend the meeting of Sub-Synod on April 24th, 1832, although it held its sessions in Sixth street, a few squares from his own dwelling. He was, however, sufficiently well to be able to converse with his brethren, and to give his opinion and advice on every

measure of importance, which occurred at that eventful crisis. Among the transactions of that meeting, one of very considerable public interest, to Dr. McLeod's congregation, as the event afterwards showed, was, the unanimous grant, on the part of the Sub-Synod, of a petition of the Session of the church in Chamber street. This petition expressed also the desire of Dr. McLeod, that for two or three months, or during his present indisposition, his pulpit should be supplied, and that such supply should be by his son, the Rev. John N. McLeod.

A committee was appointed at this period to draft a pastoral letter to the churches, which was reported on next day, accepted, and the consideration of it made the order of the day for the afternoon.

The order of the day, in the afternoon being called up, the pastoral address was read, paragraph by paragraph, and after considerable debate, the *first*, *second*, *third* and *sixth* paragraphs were adopted. Upon motion to expunge the *fourth* and *fifth*, the discussion was long and animated; and on taking the question, it was found that the Synod refused to adopt them, by a majority of *one*. Three of our ministers were absent, Dr. McLeod, and Messrs. John Gibson and John Fisher. The moderator, the Rev. Wm. Gibson, was then an advocate for the pastoral address, and every sentiment contained in it. The *notes* afterwards appended to the address, he, of course, had not *then* seen; but when printed, in proof-sheet, and read to him, paragraph by paragraph, he declared his cordial approbation of the whole, and to use his own words, said, "Enrol my name with the rest who approve. I feel it my duty and honor, to add my signature." Thus, of the four ministers who did not vote, viz., Dr.

Mc.Leod, Rev. Wm. Gibson, John Gibson and John Fisher, the last gentleman alone, as it subsequently appeared, was opposed to the unadopted part of the address. Of the actual number of ministers belong to the Sub-Synod, there were *two* of a majority, in favor of the pastoral letter. One of the others, Rev. Robert Gibson, declared openly in Court, that it was not the sentiments contained in the address that he opposed, for they were his own; but only the manner of its introduction. This address, therefore, expressed the sentiments, not of a *minority* of Sub-Synod, but had the full approbation of a *majority*, by *two.*

It would not be doing justice to our lamented brother, Dr. McLeod, to omit mentioning that the sentiments contained in the pastoral address, had his cordial approbation. That document was read to him, in his chamber, previously to its presentation in Synod, and would have received his support had he been able to attend.

It was declared by its advocates, that the unadopted part of the address would be published. To this it was replied, "To be sure, you may print, but it must be on your own responsibility," or words to that effect. The minority, after the close of the Synod, proceeded to a private house, and unanimously resolved that the document should be published entire, with appropriate notes annexed, explanatory of such parts as might require further elucidation. It was published accordingly, and has received its full share both of praise and blame, from persons into whose hands it has fallen, as well as from many who have never seen it. It is obvious, that had there been a disposition to adopt the parts that were rejected, they might have been purged of objectionable expressions, which the publishers did not consider themselves at liberty to alter. To this purgative process the writer would have most cheerfully acceded.

As this document has been the subject of much misconstruction, it may not be thought improper here to present the opinions and criticisms of several learned, eminent, and highly respectable editors, of valuable religious periodicals.

The Rev. Mr. Burt, editor of the PRESBYTERIAN, published in Philadelphia, makes the following remarks on it, June 27th, 1832:

"*Reformed Presbyterian Church:*—We have lying before us 'The original draught of a Pastoral Address, from the Eastern Sub-Synod of the Reformed Presbyterian Church.' It is a valuable document, as it shows that in this very respectable body of Presbyterians there is an unaltered unanimity, in mind and heart, in all the principles of the Gospel, so gloriously testified to, and defended by their covenanting forefathers. A portion of this 'original draught' was not adopted by the Synod, there being, in the motion to expunge it, 13 yeas, and 12 nays. The part expunged has reference chiefly to the relation of the Reformed Presbyterian Church, considered as an ecclesiastical community, to the civil institutions of the United States, involving certain scruples about the Constitution, and the unlawfulness of holding offices under it. The paragraphs which were so near being adopted, and sent down to the churches by the Synod, contain a vindication of the Constitution and government of the United States against certain objections; and also exhortations to fraternal forbearance, when different views may exist on these ecclesiastico-political points. Although this part of the original address has been expunged, a testimony of respect to free institutions of our country is retained; and we trust that mutual forbearance, with regard to a point which does not affect any fundamental principle of the Gospel, will not

be less exercised because the recommendation to, blended as it was with the subject of difference, happened to be expunged.

"The Pastoral Address, as adopted, breathes an excellent spirit, and is written, generally, in a style of uncommon vivacity and power. We subjoin the *second* paragraph, whereby our readers will perceive the interest with which the Synod regards the monuments of

"THE PRESENT AGE.

"*Dear Brethren:*—It requires no extraordinary degree of sagacity, or very extensive range of observation, to perceive that our lots have fallen in a very eventful period. The present is, indeed, a time when many run to and fro, and we may add, knowledge is increased. A spirit of activity, inquiry, and discussion, has gone abroad into the world, which promises mighty and stupendous results. Within the last forty years, events of overwhelming magnitude have transpired. Benevolent institutions of every kind have multiplied with unparalleled rapidity. Missionary and Bible societies have been established; Sabbath schools and education associations have been instituted and cultivated with a zeal and perseverance worthy of the highest praise. All disposable funds of industry, in every shape, and wealth of every species, have been put in requisition, for the diffusion of Biblical knowledge. The current of public sentiment, with a velocity accelerated by fresh accessions of force, has swollen into a majestic flood, bearing down all opposition. This mighty stream, commingling with the waters which issue from the threshold of the sanctuary, and purified by their salutary influence, diffuses melioration, health, and fertility, through every

part of its progress. Even the haters of the Lord, in many instances, have feigned submission, and through them contributions to Christianity have been levied upon the empire of the God of this world. The wealth of Egypt adorns the tabernacle of the Lord. The great, the small, the potentate, the peasant, have thus mingled their gift in the sanctuary. Mankind are awaking from the slumber of ages; they have begun to think, and are to avow their belief in the fact, of which for ages they scarcely once dreamed—that they are *men*. The clouds of ignorance and prejudice, which for many centuries bewildered the unthinking multitude, are fast dissolving before the genial beams of reason and evangelical truth. The thrones of despotism, and the phantoms of kingly legitimacy, are fast hastening to a common grave. The fabrics of tyranny, established in wickedness, supported by prejudice and injustice, and cemented by priestcraft, are convulsed to their very base, and crumbling into ruin. The Bible—the Bible, the great panacea of the nations, the light of divine truth is effecting this wonderful revolution. And the signs of the times, in conjunction with the intimations of prophecy, clearly announce the speedy approach of a new era, "when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and Zion shall become a praise in the earth."

The following observations are from the pen of Doctor Ely, the very respectable editor of the PHILADELPHIAN, mentioned above.

"DIVERSITY OF OPINION IN THE REFORMED PRESBYTERIAN CHURCH.

"If any section of the visible Church of Christ in our

country might reasonably be desirous of a *union of church and state*, it must be that denominated *the Reformed Presbyterian*, composed of people commonly called *Covenanters*. Indeed, in our ignorance, we once thought that the principles of that denomination could lead to nothing short of an ecclesiastical establishment of their own denomination, as the only tolerated religious and civil community. But our error has been corrected by the perusal of, 'The Original Draft of a Pastoral Address,' from the Eastern Sub-Synod of that body of Christians, to which we invite the attention of our readers.

"To the Synod appertain *nineteen* ministerial members, of whom *sixteen*, with *ten* ruling elders, were present at its constitution in New York, in April last.

"The Rev. Samuel B. Wylie, D.D., as chairman of a committee appointed for the purpose, prepared the following Pastoral Address, from the Synod. They, by a majority of *one*, voted to expunge the portion which is included in the brackets. Had the moderator voted, there would have been a *tie;* or had the Rev. J—— W——, whose late political sermon is severely censured in the address, declined voting, in a case of deep personal interest, there would have been a *tie*, and the moderator's vote would have retained the expunged paragraphs. How the absent members, Rev. Alex. McLeod, Rev. John Gibson of Baltimore, and Mr. John Fisher, would have voted, had they been present, we cannot say; but from our knowledge of the good sense of the two former gentlemen, we conclude they would have been in favor of the liberal and only practical bearing of their principles on civil government, which Dr. Wylie has embodied in his draft. With the address, as a whole, we are much pleased; and think it ought to meet the approbation

of every lover of civil and religious liberty, who would wish all men, in all stations, to be governed by the maxims of Christianity, while they interfere with the civil rights of none who oppose the Christian religion. We are informed in a prefatory notice, that by a unanimous resolution of the minority of the Synod, 'The entire address, as originally reported, was ordered to be published, with such notes and illustrations, as might be required: and it now appears on their own responsibility, as expressive of their sentiments on the momentous subjects to which it alludes, and as indicating the true course of policy to be pursued by the Reformed Presbyterian Church in the United States.'

"We hail it as the liberal Testimony of enlightened Covenanters, in the present age of increasing light and reformation."

Dr. Ely then gives, in his periodical, the *whole address*, in its original form, with all the explanatory notes appended to it.

It would appear that the question about the *publication* of the pastoral address, may be resolved into some one of three following:

First. Had the members in the minority a right to publish the expunged part?

Secondly. Suppose they had the right, was it prudent for them, in existing circumstances, to exercise it?

Thirdly. Were the sentiments contained in it heretical?

First. With regard to the first of these questions, hear the opinion of General Synod, at its next meeting. "The publication of the original draft of the Pastoral Address, could not, in itself, be criminal. It was a part of the minutes, and as such, was authorized by Synod to be published. View-

ing the publication of the matter simply, it seems of little consequence in what form it appeared; whether in the body of the minutes or in a separate pamphlet."

On this point of order, too, we have various precedents on record. The case of the rejected articles of correspondence with the General Assembly of the Presbyterian Church, by the late venerable chairman of the committee who reported them, is full in point. And who ever imagined that Thomas Jefferson, in publishing the original draft of the Declaration of Independence, acted in contempt of Congress, in 1776! All of these were published as historical documents; and so was the original draft of the pastoral address. It either constituted a part of the Synod's minutes (not sitting with closed doors, or injunction of secresy), and consequently might be published, or was entirely rejected by that Court, and, of course, reverted to its authors to do with it whatever they might deem proper, upon their own responsibility. Moreover, its publication was considered as embraced under the head of *Free Discussions*, authorized and recommended by general Synod at its last meeting; and to that Court only, the signers of the original draft, on the merits or demerits of their conduct, in that particular, considered themselves amenable.

2. But, although the *right* of publishing the original draft should be conceded, yet, was it prudent, in existing circumstances, to publish what had been expunged by vote of Synod?

To this, it may be briefly replied, that the sentiments of the minority had been greatly misrepresented. It was necessary to declare them, and, but for the publication of the original draft, the principal object of the address would have been entirely frustrated. The signers of the address

had, however, particularly in view the relief of the church to which they belonged, from the public odium which had arisen out of the attacks, made in certain notorious Albany pamphlets on General Washington, and other high functionaries of government, as well as from the misrepresentations contained in those caricatures of Reformation principles; and, that the responsibility should devolve upon the author of those pamphlets, and his abettors. Now, it is by no means clearly evident how these objects could have been effected by the suppression of that document. But how seldom do opposing parties coincide in their views of the prudence or propriety of each other's premises! Let the disinterested and the impartial decide this question.

3. The next inquiry is, were the sentiments contained in the address, *untrue in fact*, or *heretical in principle?*

With regard to the matters of fact, it may be observed, that, notwithstanding the merciless ordeal through which the address has been obliged to pass, it has come forth unscathed; it has not been convicted even of a single falsehood. And, on the score of religious principles, involved in our terms of ecclesiastical communion, we appeal to the testimony of the Prorenatans themselves. Let it here be kept in remembrance, that the entire address was *twice* read in Synod; and one of these *two* times, paragraph by paragraph, for adoption or rejection. All the members, therefore, had an opportunity of being acquainted with its contents; and in the seventh page we find these words, passed and sanctioned by these brethren: "What reason have we to rejoice, and humbly thank the Lord, that amidst all the collisions and dissensions in opinion, which have been for some time past rending surrounding sections of the church of the Redeemer, and extending far and wide their

baneful influence! We are *assured* that the ministers and people of our churches continue unanimous in their religious principles. On all the grand fundamental topics, they are of one heart and mind. There is no relinquishment of any doctrine for which the martyrs bled and died. All believe and teach the same principles, as contained in our subordinate standards, exhibiting a summary of Scripture truth. For this we would bless and magnify the Lord. Join with us, dear brethren, in praising His name, that there is observed, everywhere, among our connections, the strictest adherence to our system of orthodoxy, not only in the United States, but also, as far as we know, among our covenanted connections in Britain and Ireland."

In the adopted part of the address, diversity of views, in the application of our principles, is expressly admitted; yet the Prorenatan brethren, by their adoption and sanction of it, declare—"That such a diversity is perfectly consistent with all that adherence to truth, and all that practical effect which can be obtained from the maintenance of the most faithful testimony. On this principle the church has uniformly acted. This principle pervades every social institution and arrangement among men." Such was the testimony of all the brethren of the subordinate Synod, to the orthodoxy of each other, though differing in some points on civil relations.

From the above brief inquiry, it will be seen, that the minority in Synod did not overleap their rights in publishing the original draft of the Pastoral Address; and that such was the conviction of the nominal majority themselves, at the close of Synod, when the intention on the part of the minority was publicly announced, and evidently acquiesced in, on the part of the majority, as already stated.

CHAPTER XVIII.

1832.

Dr. McLeod's last visit to Philadelphia, and Views of Ecclesiastical Movements.

In the month of November, 1832, a *pro re natâ* meeting of the Eastern Sub-Synod was attempted to be called, and held by the party in that body, who were opposed to the adoption of the expunged parts of the Pastoral Address. The ministerial members were ten in number, and of these five, or one-half, were without charge, and one of them ordained a few days before the meeting, although he had received no call to any congregation. No other cause for his ordination was apparent, than to qualify him for a vote in convention. The ostensible object of the meeting was the infliction of censure on those brethren who had published the original draft of the Pastoral Address.

In a legal point of view, the Prorenatan summons carried its condemnation stamped on its forehead. It is essential to a legitimate *pro re natâ*, that the matter be of such magnitude as to be obviously of dangerous tendency to the interests of religion, if postponed to a regular stated meeting. Now, it is verily believed, that scarcely any person could be found capable of apprehending any danger from postponing judicial cognizance of the matters contained in the Pastoral Address, for about the

space of five months, when the regular stated meeting of Synod would take place.

Again, it is essential to a legitimate *pro re natâ* meeting, that the business be distinctly stated, and that no other than what is specified shall be transacted. In this *pro re natâ* summons, the business was indefinite. Everything was covered by the *vague* expression, "and such other business as may come before the Court." Yes, "such other business as may come before the Court." This, of itself, nullified the call and character of the contemplated meeting. The Synod did not meet. A minority only came together.

Against this disorderly proceeding, one-half of the members, with one consent, simultaneously sent forward to the moderator of the last meeting of Synod, their respectful protests, and declined attendance. Among these was Dr. McLeod. In the midst of great bodily debility, he repaired to the place where the assembly was to be convened. Before the moderator proceeded to what he styled a constitution, the Doctor rose—he uttered a voice of warning to those who seemed determined to persevere in this disorganizing business—he pronounced the project to be based on an unpresbyterial innovation, and tending directly to division; he publicly read his remonstrance and declinature, and then immediately retired from the house.

Upon the men of *pro re natâ*, however, these remonstrances of fathers and brothers, present and absent, had no salutary effect. They proceeded to accomplish their previously concerted schemes. The result, as Dr. McLeod predicted, was a separation from the Reformed Presbyterian Church. On them rests the responsibility of the division which yet exists.

Shortly after this, a call was addressed by the Chamber street Church, to the Rev. John N. McLeod, to become the assistant and successor of his father. It was accepted, and the Doctor had the high satisfaction of seeing his son co-pastor with himself, and in the enjoyment of the affections of the church.

The following notice of this installation is found in the CHRISTIAN INTELLIGENCER of New York, of January, 19th, 1833.

"*For the Christian Intelligencer.*

"INSTALLATION.

"On Tuesday morning, the 14th January, 1833, the Presbytery of Philadelphia met in the Reformed Presbyterian church, in Chamber street, in this city, under the pastoral charge of the Rev. Alexander McLeod, D.D., for the purpose of moderating a call for an associate and successor to their present venerable pastor. The moderator, Rev. Samuel W. Crawford, preached an able sermon, from Eph. xxi. 11–12.—'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.'

"After sermon, the moderator proceeded to take the votes of the congregation for an associate pastor, and successor to the Rev. Dr. McLeod, which resulted in a nearly unanimous choice of the Rev. John N. McLeod, as the *associate* and *successor* of his venerated father. The call was then read, declared to be in order, and presented to the pastor elect, who declared his acceptance of the same.

"After a short recess, the Rev. John Gibson, from Balti-

more, preached an excellent discourse from 1 Thes. v. 20.—'Despise not prophesyings.' The moderator then proceeded to the installation of the Rev. Mr. McLeod, in the usual forms of the Reformed Presbyterian Church, and he was duly declared to be the associate pastor, and successor, of his father, the Rev. Alexander McLeod, D.D. We congratulate this congregation upon their selection of such a pious and talented young man as their spiritual guide. They have long enjoyed the ablest ministrations in the person of Dr. McLeod, whose merited fame for the highest grade of intellectual, theological, and literary attainments, has, for many years, been spread through America and Europe. They needed talents and attainments of the first class to fill his place. He is, to the deep lamentation of his devoted people, and the other churches of the city, at present laid aside from his ministerial labors by age and feebleness; and we rejoice with him and his friends, that in the decline of his days, he has such a promising and able coadjutor to strengthen his hands, and encourage his heart. His son and congregation still need his counsels; and, therefore, we pray that the day of his departure may be remote. But when he ascends, may the mantle of the father-prophet descend in ample folds, and with many and varied ornaments, on his beloved son."

The author of these eloquent remarks is well known to the writer. He was a learned and highly talented divine of the Presbyterian church. There was none belonging to it a better judge of doctrine and ecclesiastical order. He has gone to his reward.

Early in November, 1832, Dr. McLeod came with Dr. Black, who was just returning from his visit to our sister

Synods in Scotland and Ireland, to Philadelphia. It was the season of the dispensation of our sacramental festivity. How cheering was the arrival of these two highly esteemed and distinguished ambassadors of Jesus Christ, both to the ministers and the people there! They sat down on the delectable mountains, in company with more than four hundred brethren, to commemorate the dying love of their common Lord. With these veteran champions in the camp of the Redeemer, many of those present had often held sweet communion in the house of God. Dr. McLeod, though feeble in body, was so far strengthened as to be able to administer the ordinance of baptism to his little grandson, Alexander McLeod, who had been born in Philadelphia, in the close of the preceding summer. How solemn the occasion! Such a bright and shining light growing dim, and about soon to be for ever extinguished on earth! Grief filled to overflowing every heart, and many could scarcely support the anticipation, alas! too soon to be realized, "That they should see his face no more."

During this visit, though feeble in body, his mind was in full and discriminating energy. In conversation, he often lamented the anticipated convulsions in our church. He traced, with great distinctness, both their proximate and remote causes. He considered the divisive movement as originating in personal ambition, without any conscientious regard to principle; and that no sacrifices on our part, while the present troublers of Israel continued to be actuated by the same spirit which now governed them, could secure the peace of the church, and the co-operation of those erring brethren. He exhorted to hold fast by the principles of the Testimony; and with regard to our civil relations,

to attend to the maxim which the plainest and most unlettered Christian could easily understand and apply, "Hold no communion in immorality, with nations, with churches, or with individuals." And he further observed, with regard to "what may be immorality in the application of the *laws*, *institutions*, and *enactments* of government, in most cases, should be left to the decision of the ecclesiastical judicatories of the particular district." He was not opposed to naturalization. He was, himself, long before his death, a citizen of the United States; and, on his visit to his native land, he had the protection which the American government affords and extends to its citizens. He had just shown that he made this matter no term of communion, by sitting down at the Lord's table with his Philadelphia brother, who had recently exercised the right of suffrage as a citizen of the United States.

Shortly after his return to New York, he appeared in the Prorenatan assembly, as already stated, and read his remonstrance, giving his solemn warning to the brethren there, as to the consequences of their ill-advised procedure, and declaring that no act of theirs would be considered binding by him, on himself personally, or on the congregation of which he was the pastor.

Here it may be proper to remark, that although Dr. Wylie's practice in voting was a *novel* thing, with him, in his opinion, it involved no change of *principle*. He had changed his view of the American government and Federal Constitution; but his principles on civil government, the headship of the Mediator, and the subjection of all power and dominion to his rightful control, remained unaltered. Yes, and he trusts in God, they shall remain unaltered. He firmly believes that the principles of the American Synod,

of which he has the honor to be a member, are on these points the same as those of Knox, Rutherford, and Renwick, and that if there may appear, on superficial observation, to be any difference, it is not in *themselves* that difference exists, but in their greater brightness, being still further purified from the stains of the dark ages; but the principle is no more changed, than an individual is changed by putting on a different and more suitable costume.

The attention has already been called to the progressive legislation of our church on our civil relations, and the consistency of such legislation with our ecclesiastical constitution. This legislation should always cherish, promote and confirm intellectual, moral, and religious improvement. This improvement, even although it may be steadily progressive, yet is generally but slow, and often imperceptible. The accumulation of the successive increments of improvement will suggest the times of review of principles and re-exhibition of Testimony. This principle operates in all societies, great or small, in the progressive advance from barbarism to refinement, from despotism to freedom, from the gloom of ignorance to the light of knowledge. The constitutional charter is not remodelled to meet *every* new improvement as it arises. Yet hereby the system is gradually influenced, impregnated with this salutary leaven, and the amelioration felt, sometimes, long before even a letter of the original charter is altered or amended. As time advances, the period arrives when these progressive unembodied items of improvement, which had been gradually accumulating and shedding their benign light and influence on society, will be incorporated into constitutional form, and make a kind of era in the history of the society. The *Magna Charta* in the history of Britain, and the Westminster Confession of Faith in the

annals of ecclesiastical legislation, are examples of the operation of this principle, both in civil and religious reformation.

This principle has been strikingly exemplified in our own society. While the church here, in America, took special care to abandon no principle of the Reformation, she moved with rather too much precipitancy, in the early steps of her legislation. Her ideas of the application of these noble principles were crude, and warped with British modes of thought, when she was placed in *novel* circumstances. The emigrants from Britain and Ireland seemed to forget that much time had flown past, and that they were now in a different land, different age, different state of society, and under a different civil constitution, and in very different circumstances, from those of their ancestors, more than a century and a half ago. They predicated their views of civil and religious matters on the ecclesiastical and parliamentary enactments made in Britain, between 1638, and 1649, without taking sufficiently into view the entire change of circumstances.

Now, it is well known, that after a stand has been taken, and an individual or community has been committed, the pride of human nature, even after full conviction of error, feels very reluctant to retract. The American Synod wanted, by a cautious and prudent legislation, without noise or bustle, to redress whatever grievances might have arisen from the incautious action of the Presbytery of 1806. Both ministers and people were becoming more enlightened on this subject, and every day saw more clearly that there was a very material difference between the present apostate character of the British government, and that of the United States of America.

Predicated upon this expansion of liberality, the oath of

allegiance, of August 12, 1812, was passed in Synod, unanimously. Now, ever since that time, 1812, those brethren who appreciated that act of Synod, and felt its obligation, considered everything, in whatever document or instrument it might exist, which either was, or appeared to be, in any sense, contrary to the spirit and intention of that decree, as thereby suspended or repealed; and consequently, to them, *null* and *void*. This principle operates in all legislative enactments. Everything contrary to the present act, in any previous statute, is repealed. This is, indeed, essential to the continued consistency of the civil code.

It is admitted, without hesitation, that there may be, and there are, situations in which legislators are tied down by constitutional provisions, over which they have no control; but which they are bound implicitly to obey, so long as these provisions shall continue in existence. None have any right to alter or modify a constitution, but its makers, either in their own persons, or continued in their legitimate successors. The people of a state or nation, in convention, meet to frame a constitution as a guide to regulate their future legislation, just so long as the people shall see cause to continue this standard. But the same people have a right to alter, modify, or abolish this constitution, at pleasure. It is obvious, however that such alterations should be made with great caution and deliberation. Precipitant innovation, and bigoted adherence to existing customs, are equally injudicious. The former endangers the safety of society, by unwisely cutting loose its moorings; the latter chains it down like the shell-fish to the rock, and excludes it from every species of improvement. *That* makes it the sport of wind and wave;

this deprives it of all the advantages of intellectual locomotion. Wisdom is here peculiarly necessary to direct.

It is admitted that the Testimony published in 1806 was our constitutional code; yet this must be taken in a modified sense. Every subsequent judicial act, bearing upon the application of the principles therein contained, while said act remained unrepealed, was a legitimate part of our constitutional law, a part of our Testimony. What magic *was* there, *could* there be, in an act unanimously passed in 1806, by *five* ministers, and as many ruling elders, more than in an act passed with the same unamimity, by *twice* that number, just six years afterwards, in 1812! Did the experience accumulated on the subject of legislation, or the twofold increase of the members voting, disqualify them from judging, or vitiate their judicial decision? There was no absurd clause in their Testimony, that the provisions therein contained could not be altered, unless by *two-thirds*, or *three-fourths* of the members? No: these brethren never dreamed that at any subsequent period, one-*twelfth*, one-*fourth*, or one-*third* in a deliberative body, all *legally* qualified, and possessed of *equal* rights, would become more judicious, more faithful, or be better qualified for judging, than three, four, or a dozen times their number. They believed with Solomon, that, "two are better than one." This amendment, therefore, of our ecclesiastical constitution of 1812, which by the way of consistent legislation repealed every former provision in any manner repugnant to it, and which said amendment remains itself yet unrepealed, is as much a part of our Testimony as any part embraced in the publication of 1806 was at that period, as it necessarily repealed all that was contrary to itself. While our separating brethren therefore adhere to the letter of the

Testimony published in 1806, they actually hold only a *part* of the Testimony of the church called the Reformed Presbyterian, in the United States.

In the reasoning in the latter part of the preceding chapter, it was not intended to inquire whether the act of 1812 was right or wrong. This will be the subject of future inquiry. Here the only object is to show that the recognition of the United States government is not inconsistent with our religious standards; or relevant to censure. In our section of the church of Christ.

The grand ostensible charge made against us by our seceding brethren, was "*Political Heresy.*" On this subject we therefore, state our views.

First, On the nature of government in general. And it may be remarked, that it is believed that the view about to be presented is in strict accordance with the principles held and avowed by our church, ever since she had a distinctive existence among Christian communities.

1. All civil dominion originates in God, the Creator. There is no power but of God. It is not founded in grace.

2. As an ordinance of God, it is interwoven with the very constitution of man. It grows out of his social existence, which concentrates the scattered elements existing in individuals.

3. It is found wherever society exists, and is indestructible, unless by the annihilation of society.

4. It may, by the depravity of man, be so constituted, that neither its constitutional provisions nor executive administration, can be conscientiously recognized by virtuous and intelligent men; yet, still the ordinance is there.

Man cannot destroy it. No tyrant can annihilate the actual existence of God's ordinance. It is true, he may superinduce upon it such an incrustation of immoral integuments, as may be sufficient to prevent the enlightened and the conscientious from acknowledging it as thus trammelled with iniquitous conditions; yet, still the general benefit of God's ordinance will burst forth, and its influence be felt in the transactions of social intercourse. The smallest society that could exist, had this ordinance stamped upon the very constitution of its members, as the stronger and weaker vessel. "Thy desire shall be to thy husband, and he shall rule over thee." Hence, female sovereignty is incongruous with nature, and in fact, a political anomaly.

5. Civil government can neither be organized nor administered legitimately, as the ordinance of God, except upon the principle of the elective franchise. It must be the ordinance of man, or a *human creation*, in order to its legitimate claim to recognition as the ordinance of God. Society can never be lawfully governed, without its own consent. In order to the healthful state of the body politic, this consent should be regularly and publicly *expressed*, and not rest upon mere implication.

6. The attributes of any government possessing a moral claim to conscientious recognition, must be *scriptural*. By this term "scriptural," is meant, such as the Bible authorizes its believers to recognize. We do indeed most cordially admit the doctrine that *scriptural* qualifications are essentially necessary to a legitimate magistracy. But we do also contend that the Scriptures authorize obedience for conscience sake, to governments predicated on the mere light of nature, unless the national community has, by its own act and deed, superadded thereunto, or incorporated therewith,

evangelical provisions, founded on revelation. On this subject, with great pleasure, the reader is recommended to Dr. McMaster's excellent letters.—*Let.* 1, *sec.* 5, 6, 7.

These scriptural qualifications embrace a wide range between the *maximum* and the *minimum;* or between what may be considered indispensably necessary to conscientious recognition, and what would be entirely satisfactory. That the Bible requires and enjoins subjection for conscience sake to a government organized by the mere light of nature, is, of course, the doctrine of our standards.

"Infidelity or difference of religion, does not make void the magistrate's just and lawful authority." This light, though but dim and feeble, is not opposed to the light of revelation. It springs from the same source, and cannot be contradictory. It differs in quantity, as the morning dawn from the meridian splendor of the lamp of day. The system of nature and the system of grace, must necessarily harmonize, as they both originate from the same fountain. But while the Bible recognizes the legitimacy of governments constituted in the mere light of nature, it requires every community to adopt the instructions of revelation, so soon as enjoyed, and incorporate the maxims of supernatural wisdom with civil legislation. And it will follow, as a matter of course, that just in proportion as the individual members of the body politic are imbued with the principles of Christianity, the executive, the courts of judicature, the halls of legislation, all institutions, and the whole machinery of government will be tinctured and imbued with its benign influence. It cannot be otherwise. The Christian must act as a Christian, in every relation. He carries his Christianity with him, and acts under its influence, whithersoever he goes. Thus a way is prepared for a

formal public submission of nations, as well as individuals, to the sceptre of Immanuel. *First*, make the *tree* good, and then the *fruit* shall be good also. The reformation of the State must be the result of individual submission to the empire of grace. Then Christian legislation will be respected, having the sanction of public opinion, without which public enactments can be of little use. "*Leges sine moribus vanæ.*"

If these remarks be true, it will follow, that in every free State, that is, where universal suffrage prevails, and where all officers are under the control of the people, and appointed by their choice, the governmental administration, and all its complex machinery, will be impregnated by the influence of Christianity, just in proportion to the extent of its influence upon the community. It is admitted that into despotic governments, hereditary monarchies, and lordly aristocracies, independent of the people, the introduction and progress of Christianity are generally slow, unless through an unholy alliance, as an engine of state. The power of religion, which is generally felt first among the lower orders, cannot, without considerable difficulty, find access to the gorgeous palace, and the seat of royalty. These elevated spots, like the mountain ridge, remain barren and unproductive, while verdure and fertility cover the valleys below. Their distance from the people, their perpetuity in office, their dignity of rank, their hereditary affluence, means of dissipation, and haughty contempt of plebeian blood, render them almost impregnable to national reformation. Their conspiracy against the rights of the people, whom they have contrived so long to enslave; their schemes to retain the plunder of centuries by the vilest and most profligate means, are calculated to retard, rather than promote, national subjection to the Prince of the kings of the earth.

It is not here contended that a nation should remain satisfied with the fact, that the influence of the religion of the Redeemer is silently imbuing the hearts of its members, and pervading its administration and institutions, so that they become virtually subjected to the King of kings. Though this is, indeed, the grand fundamental point, yet still the nation, as a nation, in its national capacity and character, is bound to acknowledge the Lord Jesus Christ as the Governor of Nations, as well as the King of Saints. Yet, although they may not have done so, this sinful omission does not nullify the moral character of the Constitution.

Second. Some of the claims of the United States government to recognition, as the moral ordinance of God, shall now be presented.

1. Because it has been found, above all other governments existing on earth, the best calculated to answer the end of this ordinance—the immediate good, and temporal interest and safety of the commonwealth. This, alone, would entitle it to recognition as God's moral ordinance, "the minister of God for good to men." This is the immediate end of civil government. More is not *absolutely* necessary, however desirable the possession, and however sinful the want of it may be. But this government has, besides, some of the most important features of Christianity impressed upon it; so that, accessory to the immediate good and temporal interest of the community, the interests of the Church of God are greatly promoted;—yes, this is an *accessory* good, resulting from the ingraftment upon it of the religion of the Redeemer. It, moreover, is, and may be made just as *good*, just as *Christian*, just as *Scriptural*, as the sovereign people choose to make it.

If, therefore, it be not so good as it ought to be, or as we could wish it to be, let us try to make it better.

2. It has a claim to recognition by us, as members of the Reformed Presbyterian Church. This special claim rests upon our own act and deed. In 1812, our supreme judicatory, representing the whole of our community, unanimously declared that they found no *positive immorality* in the United States Constitution. That they blamed it for omissions alone, and on this ground framed an oath of allegiance even *stronger* than that prescribed by law. Here it might be asked, why frame a stronger one, and not adopt the form already made and prescribed by law? To this question, the plain matter of fact is the best answer. 1st, Few of our members had ever seen the oath of naturalization prescribed by law, and consequently knew not whether it embraced anything immoral or not. 2d, They were sensible that some of the people under their charge retained strong prejudices against the moral character of the United States Constitution, which they did not think prudent to alarm, but rather leave to time and increasing light to remove. They were persuaded that none would hesitate to take the oath in the terms which they then prescribed, viz.: "I, A. B., solemnly swear, in the name of the Most High God, the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these States, and the United States, are, and ought to be, sovereign and independent of all other nations and governments, and that I will promote the best interests of the empire, maintain its independence, preserve its peace, and *support the integrity* of the Union, to the best of my power."

Such is the formula prescribed by the Supreme Judicatory of our church, in 1812, and to which the brethren

afterwards seceding from us, then gave their unqualified and unanimous assent, and concerning which they ordain,

"That emigrants from foreign nations, lest they should be esteemed alien enemies, be instructed to give to the proper organs of the government the" *above-mentioned* "assurance of their allegiance to this empire, each for himself, when required."

Now, it is believed, that it requires more sagacity than most people are possessed of, to understand how such an oath—to *support* the *integrity* of the Union—can be justified, if swearing allegiance to the same government be such an *immorality*—such a *political heresy*, as to merit the punishment attempted to be inflicted by the Prorenatans—viz., suspension from office and ecclesiastical privileges! This act of our Supreme Judicatory stands on our records yet unrepealed; yes, without any suggestion or motion ever having been made that it should be repealed—and let it not be forgotten that this act received the unqualified and unanimous consent and approbation of the Prorenatans themselves! It is here, however, to be understood that our church never *required* any of her members to take this oath, or any other to the United States; but merely prescribed a form of oath, the *taking* or the *not taking* of which, should ever remain optional, to be determined by the conscience of the individual. Among all our members, this was, for ever, to be a matter of mutual forbearance. The recognition or the rejection of the Federal Constitution was no term of communion, in our section of the church. It is true, the *fifth* article of our terms of communion testifies against "all immorality in

the constitutions of States;" but our church has long since declared that "there is no *positive immorality* in the Constitution of the United States." This is now affirmed by some; it is denied by others; ministers and people are divided on the subject. The most intelligent and the most conscientious differ in their views. Why then impose such a subject as a term of communion? It is notorious, that nine out of ten of those who are the most clamorous against the Federal Constitution, have never read it. Their *faith*, or rather, their *want of faith*—for how can they believe or disbelieve what they know nothing about!—is entirely implicit. They embrace articles of faith, which they do not understand; and condemn what they know nothing about. They decide with ease and confidence, where the most learned jurists in our country hesitate and pause. Happy ignorance! Thou canst solve every difficulty—or rather, thou discoverest none. If thou canst not loose the Gordian Knot, thou canst, at least, cut it. What admirable scantlings for Rome!

3. The United States government has never violated a grand national charter, as did that of Great Britain. It has not degenerated from covenanted attainments, as that government did. It has been advancing onward in its course of moral and political improvement, ever since its first organization. It is acknowleged it has defects; and what work of man is without them? But none can justly charge it either with positive immorality, or practical deterioration.

4. It possesses more, ay, much more than the minimum entitling it to scriptural recognition. It is not an infidel government, "though infidelity or difference of religion does not make void the magistrates' just and lawful autho-

rity"—but so far from being *infidel*, it has many features of Christianity incorporated with it, and enstamped upon it.

(1.) It disclaims all control or lordship over the conscience—all interference between man and his Maker, in the worship of the deity. Persecution for religious opinions can never disgrace these lands, while the present Constitution shall continue in existence, and in force. Here is one of the lovely features of Christianity, whose genius is utterly abhorrent to persecution. It repudiates all carnal weapons in the Christian warfare, and expressly declares, "To his own master he standeth, and to his own master he falleth."

(2.) In all the charters of the colonies—afterwards formed into States—the founders had the Christian religion before their eyes. The propagation and extension of this, was one of the principal objects of their undertaking. In the charter of Virginia, 1606, for example, the enterprise of planting the country is recommended as "a noble work, which may, by the providence of almighty God, hereafter tend to the glory of his Divine Majesty, in propagating the Christian religion to such people as yet live in darkness, and miserable ignorance of the knowledge and worship of God." This may stand as a specimen of the fundamental principles, on which, in connection with subsequent enactments predicated upon them, the most profound jurists, on oath, on the judicial bench, decided that Christianity was the *common law* of the land, and shaped their adjudications accordingly.

(3.) That the colonists felt deeply the obligations of religion, is evinced by their efforts to obtain a gospel ministry, learned and pious. For this purpose, so soon as settlements were made, churches were founded, and new churches

always kept pace with the extension of the settlement. "Viewing," says Mr. J. Adams, in his convention sermon, from which these statements have been mostly selected, "education as indispensable to freedom, as well as the handmaid of religion, every neighborhood had its school. After a brief interval, colleges were instituted, and these colleges were originally designed for the education of Christian ministers." And in a footnote, "The heraldic inscription, 'Christo et Ecclesiæ,' on the seal of the University, is at once emphatic evidence, and a perpetual memorial of the great purpose for which it was established." Mr. Adams continues, "The colonies thus, from which these United States have sprung, were originally planted and nourished by our pious forefathers, in the exercise of a strong and vigorous Christian faith. They were designed to be Christian communities. Christianity was wrought into the minutest ramifications of their social, civil, and religious institutions."

(4.) All these auspicious symptoms in the colonial regimen might be allowed to pass for nothing, had they been ejected from these same communities, when transformed into "free and independent States," but, continues our author, "in perusing the twenty-four constitutions of the United States, with this object in view, we find all of them *recognizing* Christianity as the well-known and well-established religion of the communities, whose legal, civil, and religious foundations these constitutions are. The terms of this recognition are more or less distinct in the constitutions of the different States; but they exist in all of them. The reason why any degree of indistinctness exists in any of them unquestionably is, that at their formation, it never came into the minds of the framers to suppose that the existence of Christianity, as the religion of these communities, could

ever admit of a question. Nearly all these constitutions," says Mr. Adams, "enjoin the observance of the Sabbath; and a suitable observance of this day, includes or guarantees a performance of all the peculiar duties of the Christian faith."

(5.) In the chronological epoch, there is a recognition of Christianity, in the homage of its author. In article seventh of the Constitution of the United States, that instrument is said to have been penned "by the unanimous consent of the States present, the seventeenth day of September, *in the year of our Lord*, 1787, and in the Independence of the United States of America the twelfth." In the clause marked in Italic letters, the word *Lord* means the LORD JESUS CHRIST, and the word *our*, preceding it, refers back to the commencing words of the Constitution, viz.: "We the people of the United States." The phrase, then, OUR LORD, making a part of the dating of the Constitution, when compared with the commencing clause, contains a distinct recognition of the authority of Christ, and, of course, of his religion, by the people of the United States. This conclusion is sound, whatever theory we may embrace, with regard to the Constitution, whether we consider it as having been ratified by the people in the United States, in the aggregate, or by States; and whether we look upon the union in the nature of a government, a compact, or a league. The date of the Constitution is twofold—it is first dated by the birth of our Lord Jesus Christ; and then by the Independence of the United States of America. Any argument which could be supposed to prove that the authority of Christianity is not recognized by the people of the United States, in the first mode, would equally prove that the Independence of the United States is not recog-

nized in the second mode. The fact is, that the advent of Christ, and the Independence of the country, are the two events, in which, above all others, we are most interested; the former is common with all mankind, and the latter, the birth of our nation. This twofold mode, therefore, of dating so solemn an instrument, was singularly appropriate, and becoming.

(6.) Another Christian feature, sufficiently obvious for universal recognition, is found in section 7th, Art. 2d, of the Constitution. In this provision is made, that—"If any bill shall not be returned by the President within ten days (Sundays excepted), after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress, by their adjournment, prevent its return; in which case, it shall not be a law."

It would appear, beyond all doubt, that the adoption of this provision was predicated upon the presumption that the President of the United States would not desecrate the Sabbath, by performing, on that day, any public business. He is allowed *ten business days*, to prepare and digest his objections, if objections he have. Would any people on earth not accustomed to revere and sanctify the Sabbath, have introduced and sanctioned such a provision! The very assumption that the President would respect the Sabbath—that he would not violate the common law of the land—that this was so obvious a duty that one in his station needed no *constitutional requirement*, to observe that day: yes, the very *assuming*, without requiring it, proves more strongly the Christianity of the country, than the most formally imperative provision could have done. By the most legitimate inference, the obligation extends to, and is equally imperative on all subordinate agents employed by the President, in the service of the United States.

to the minutest ramifications of the executive department.

The practical application of constitutional provisions, from their first formation, is the most decisive test of their meaning and institution. The public offices are closed—the legislature adjourns its sittings—Christian ministers are employed to officiate in the halls of legislation—and chaplains of the army and navy are appointed and *paid* from the treasury—appropriations of money for years have been made and put into the hands of missionary societies for the civilizing and Christianization of the aboriginal inhabitants; and, in fine, thousands are annually expended by the Federal Government in promoting the interests of Christianity, and in paying respect to its institutions. This has never been denied to be constitutional. Nay the very fact that all candidates for office are inducted by an oath on the Gospels; however censurable this idolatrous mode of swearing is—implies unquestionably, a recognition of the inspiration of the Scriptures.

Should any person still deny that all these above-mentioned specific features of Christianity amount to a *recognition* of the Christian system, let the matter be tried on Mohammedanism. Take the feast of Ramadan, for example. Suppose our government should, in a similar manner, exempt it from desecration by secular services, and all official business in the courts of justice, halls of legislature, &c., &c., would not the Constitution be pronounced Mohammedan? How much more, should the United States employ Dervises, as they now do Christian chaplains, to officiate in the army and navy? and allow their treasure to be spent, if not for the express purpose, yet in such a manner as to have an obvious tendency to increase the number of Moslem converts!

In this inquiry, it ought not to be overlooked that the United States government is a thing completely *sui generis* —something *unique*. The State governments, taken together, from the very nature of their relative connection, must be each, severally, imperfect. It was never designed by the framers of them, that they should be *separately* perfect. The approximation to this attribute was all that was aimed at in the construction of both, in all their reciprocal actions, grants, reservations, mutual restrictions, and limitations of sovereignty. The defects of the one are supplied by the provisions of the other. Mr. Taylor, of Carolina, thus observes: "Neither the Federal nor the State are perfect governments, both being only invested as distinct and checking departments, with limited portions or dividends of political power." Although, therefore, the United States government, as such, has but *few*, and these few *too obscure*, religious features, yet, when we reflect, that it participates as much of the *federal* as it does of the *national* character, and that the particular concern about religion remains among the *reserved* rights of the States respectively, and that many of them have paid very particular attention to it, it will be found that even this defect, though not *excused*, is considerably *palliated*. But the statute and the common law, in many of the States, as well as adjudications founded on these, are highly creditable to the legislator and to the judge. In Pennsylvania, the laws against blasphemy, profane swearing, and Sabbath desecration, are as good as, in existing circumstances, we have any right to expect. Many instances of judicial decisions of an upright and Christian character could be mentioned. One case only shall be presented, which occurred in Philadelphia, in the District Court, before Judge Stroud. With

particular pleasure the writer adduces this instance, in which this worthy judge presided. Having the happiness of being personally acquainted with the judge, he knows him to be an excellent neighbor, of stern and inflexible integrity, an upright and honorable man.

The case occurred on April 1st, 1840.

This was an action to recover damages from the defendants, for overdriving a valuable pair of horses, belonging to Mr. Berril, causing the death of one, and the permanent injury of the other.

Mr. Vandyke, for the plaintiff, stated that the injury complained of, arose from the conduct of the defendants on the Sabbath, 18th of May, 1838—and proceeded to call witnesses to sustain the plaintiff's case.

After some testimony had been adduced, the judge suggested that the plaintiff could not recover, if the contract for the hire of the horses was made on the Sabbath. Mr. Campbell, for the plaintiff, then offered to show a contract made on the preceding Saturday, to use the horses on Sabbath.

But the judge decided that such proof would not affect the principles upon which he relied, to wit, that any contract made by any man upon Sabbath, if within his ordinary business, or if made on any other day, to be commenced or carried into effect on Sabbath, was void, and the plaintiff could not recover for any violation of it. The plaintiff was, therefore, nonsuited.

We present another argument, not absolutely conclusive in its nature, which, nevertheless, is felt to be of considerable force, and is not to be entirely overlooked. It is an argument taken from the example of the wise and good. Though we may not follow the multitude to do evil, yet

the modest and humble Christian, in a matter that is not flagrantly, and at first sight obviously wrong, will pause, and deliberate, even in declining, and much more in opposing and denouncing what he sees the *intelligent*, the *wise*, the *good*, the *religious* practising as a duty and a privilege, from year to year successively. Let us suppose one of those who were honored with Prorenatan suspension, were thus to indulge in reflection: "Is it possible that my recognition of the Federal Constitution, and voting at elections, are sins involving in them," treason against the Redeemer, and rebellion against God, as the separating brethren declare; and for which they have attempted to inflict the highest censures of the house of God? What! is this such a heinous offence against God, and yet I find my friends A. B. C. and D., whom I have always believed to be *friends* of the Redeemer—not *traitors* nor *rebels*—swear allegiance, vote at elections, and yet seem to me to be holy, devout and conscientious men. Hundreds might be named, were it not invidious to make distinctions. Yes, I have found these same persons observing the Sabbath, attentive to family worship, zealous in promoting the gospel, contributing liberally to Bible societies and missionary institutions—indefatigable in their exertions in Sabbath schools—and in a word, so far as I could judge, adorning the doctrine of God their Saviour by a life and conversation becoming the gospel. Yet strange! these men held it to be their duty and their privilege to vote at elections, and occasionally when called to it, to hold offices under the United States government. Can these men, said I to myself, be formally *traitors* and *rebels* against the Redeemer! Can they, indeed, and yet have such an unction of his Spirit, and feel such attachment to his cause! It is impossible. See them, how tenderly

they deal with *their* erring brethren. There is truly something shocking in the idea that such a number of fellow Christians, apparently so devoted to the cause of Christianity, should be, notwithstanding, *traitors* and *rebels* in his camp, because they hold *civil* and *political* communion with the government of the United States.

CHAPTER XIX.

1833.

United States Constitution—The Moral Ordinance of God—Objections Answered.

THIRD. Some of the objections to the recognition of the United States Constitution may now be stated.

All the objections may be reduced to *three*,—*Representation* in Congress, *Slavery* and *Religion*.

I. Representation.—It is asserted that the following provision in the Constitution, Art. 1, sect. 2, par. 3, viz., "Representation and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons," is a violation of the representative principle, and a recognition of slavery.

1. With regard to the *first* of these allegations, it may be remarked, that absolute equality of representation, either on *national* or *federal* ground, is impossible. Whatever number of individuals, *thirty*, *forty*, or *fifty* thousand, may be fixed upon, to furnish one representative, it is not likely that, in a thousand years, one instance would occur, in which, there should be no fractional remainder in any of

the States in the Union. Supposing, then, that sixty thousand might, constitutionally, send *two* representatives, and the State or Territory contains only fifty-five-thousand population, then either twenty-five thousand must remain unrepresented, or that State or Territory, by sending *two*, have an unjust excess of representation. An approximation is all, therefore, that can be expected.

Again, this inequality is still more glaring in the Senate of the Union. There, little Delaware and Rhode Island stand on a par with the great States of New York or Pennsylvania. This inequality proceeds on the footing of federal compromise, among consociate sovereignties, in which this conceded equality may be as interesting to the greater as to the less; just as it may be for the interest of a capitalist of one hundred thousand dollars, to enter into partnership on terms of equal dividends of profit, with one who cannot put more than seventy-five thousand into the common stock.

2. With regard to the second allegation, viz., that this inequality in negro representation implies a recognition of slavery. To this, it is replied—

It will be at once admitted, that it does recognize its existence as a matter of fact, and also, makes legislative provision for it. But so far from either sanctioning or approving of slavery, it provides, 1st, for taxing, on certain emergencies, the slaveholders, viewing the slaves as persons, and not as mere chattels; and 2d, inasmuch as *five slaves* are rated, in representation, as equal to *three freemen*, the slaveholder is punished by a proportionate diminution of representation, and consequently of legislative influence on the floor of Congress. The Southern States had as fair a claim to the representation of all their population, including their "disfranchised *black* men," as the

Northern States had to all their population, including their "disfranchised *white* men," to wit, minors, "paupers, apprentices, aliens, and non-voting citizens." Yet *all* these latter are represented in Congress, while only *three* out of *five* of the former contribute to the representation of the South.

II. Slavery.—The existence of this terrible evil cannot be denied. It is a foul, moral stain, on the national character, at the sight of which virtue recoils, and over which humanity, unless its sensibilities are woefully stupefied, must shed a tear. Yet, this monstrous evil, it is asserted, the Federal Government countenances and protects. The charge is founded, First, on the following provision of the United States Constitution:

Art. 1, Sec. 9.—"The emigration or *importation* of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by Congress, prior to the year 1808, but a tax or duty may be imposed on such *importation*, not exceeding ten dollars on each person."

On this very unsightly subject, it is proposed to make a few observations:

1. None can reprobate the nefarious traffic in human flesh more than we do. We cordially approve of the statute of Congress, by which this accursed trade subjects the person engaged in it, if caught, to the punishment of death as an outlaw or pirate, out of the pale of the law of nations.

2. Let us examine how far the charge is true, or if there be any truth at all in it, as it respects the Federal Constitution, and,

(1.) Did the Federal Constitution originate slavery? The answer is at hand, which any child in the history of his country can give. No; it existed long before the Federal Constitution had been dreamed of. The Federal Government, then, did not create it. The United States Constitution is not its author.

(2.) To whom, or what, then, is its origin to be referred? Let history answer this question. It is one of some importance. It originated with the mother country. This nefarious traffic was countenanced by the people of London, in 1562. John Hawkins commanded the vessel in which the poor African crossed the Atlantic. In his third voyage, on board his ship "Jesus"—(Monstrous impiety! shocking profanation!) he had between four and five hundred negroes.—*See Hakluyt's Coll. Voy.* This same Hawkins was knighted by the Virgin Queen—the defender of the faith.

In 1618, James the First granted a charter to Sir Robert Rick and others, to carry on the slave trade from the coast of Africa. The first introduction of negroes into the British colonies was in 1620; when a Dutch ship sailed up James River, and sold twenty negroes to the Virginia planters. This fact is mentioned by all the colonial historians.—*See Beverley's History of Virginia.*

In 1631, Charles the First created, by charter, a second company to trade to the coast of Africa, granting exclusive rights for the purposes to Sir Richard Young, Kinclen Digby, &c. The fleet was fitted out in 1632, with the royal protection. In 1651, the Long Parliament granted a charter for five years to a company for carrying on the African slave trade.

We see, from all these historical references, that slavery

existed with unblushing effrontery and unmodified severity under the sanction of the British government, even during the Augustin age of reform, between 1638 and 1649, without, as far as we are informed by the annals of those days, having so much as attracted the attention of the Westminster Assembly of Divines, or the Reformed churches which they represented. This monstrous evil was becoming more extensive every year, and yet, strange to tell, the Covenanters of that day did not reject the British government on that account! Yet, their successors constantly refer to this period, between 1638 and 1649, both inclusive, as the purest period of Reformation!

(3.) Did the Federal Constitution authorize slavery? No. Let us see the facts of the case. Let them speak for themselves.

Here let it be remembered that the United States Constitution was a compromise of many conflicting interests, necessarily requiring mutual concessions—that slavery previously existed—that in the Southern States it was interwoven with all the social relations of life—that the States were all free and independent sovereignties, and, in the formation of the federal compact, had a right to transfer or reserve, in their own hands, whatever portion of their sovereignty they thought proper—that the slave States would not suffer the question of slavery to be touched at all, beyond the temporary tax on importation for twenty years, the permanent prohibition, and the sacrifice of *two-fifths* of their slave representation on the floor of Congress. Beyond these, they would resign nothing, nor entrust their *new creation*—the Federal Government—with any legislative power on this subject.

(4.) Could the Federal Government, in these circumstances,

abolish slavery? They had then, they have now, no more right to do so than the Khan of Tartary; no more right than they would have to proclaim emancipation to the slaves in the island of Cuba, or any other of the West India Islands, where slavery exists.

(5.) What could they do? and what did they do? They could impose a tax on the importation of negro slaves for twenty years after the adoption of the Federal Constitution. They did so. They could prohibit the traffic entirely, at the expiration of twenty years, in 1808. They did so. They had the law enacted, cut and dry, so as to go immediately into operation after 12 o'clock, P.M., 31st December, 1807. It would be gratifying to the friend of humanity to trace the progress of legislation from the Ordinance, 1787, which made the admission of the new States which should be formed out of the then North Western Territory into the Union, to depend upon their Constitutional prohibition of slavery, down through the years 1794, 1800, 1807, 1811, 1819, 1820, when a participation in that dark commerce was made by law a capital crime—piracy on the high seas. Could the Federal Government have done any more? Yes. It could have abolished slavery in the District of Columbia, but did not! It could have prevented the most inhuman traffic between the States, which often rends asunder the strongest and the tenderest ties of our nature, in separating husband and wife, parent and child; but this it has not done. This is deeply to be regretted. It, however, affects not the principle of the *Constitution*. It is chargeable to *maladministration*.

Here it will be requisite to observe, that we have been in the practice of using the word "*Constitution* of the United

States," and the "*government* of the United States" indifferently in this inquiry. It is necessary to distinguish between them, in answering the question proposed at the head of this article, viz.: "Has the United States government aided and countenanced slavery?" In reference to that admirable document denominated the FEDERAL CONSTITUTION, so far as its true spirit has been carried out in the executive administration, the answer is, no: but the very contrary. The genius of the Constitution, in its legitimate tendency, when faithfully administered by a correct and honest executive, so far from abetting slavery, has already prevented the bondage of millions of the African race, and is now extending, with fostering care, the wings of the national eagle over the infant colonies of Liberia.

We would conclude then this observation with remarking, that the Constitution of the United States laid the foundation of a series of provisions which, by their upright and faithful development and application, would stop the progress, and ultimately annihilate this great moral pestilence; but neither the national legislature, nor the executive administration, have yet practically appreciated such a desirable consummation.

The charge of countenancing slavery is founded, in the SECOND place, on the following provision of the United States Constitution—Art. 4, sec. 2: "No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to which such labor shall be due."

To this it may be replied, that there is not one word in this provision which would not be necessary, if there were not

a single slave in the United States. It covers the case of the *hired* servant and the absconding apprentice, as well as that of the slave. If the provision be abused by the legislature or the executive, this too is criminal maladministration.

This charge is founded, THIRD, on a provision in the Constitution,—Art. 1, sec. 9th. "The migration or importation of such persons, as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person." This is denominated by the objectors, "a license to carry on piratical practice for twenty years."

1. Here let it be recollected that slavery existed in the colonies, was legalized by the British Government, and passed into these States along with their independence.

2. Let it also be kept in mind, that the States were independent sovereignties. That, however criminal in the eye of the Divine law, and however grating to the feelings of philanthropy the traffic in slavery really was, yet other nations had no right of interference, but by conventional stipulations. The denial of this position would lead to a national knight-errantry—a Quixotic effort to correct the abuses and redress the grievances which may exist in other nations.

3. Let it be inquired whether the advocates of liberty, the free States, did not gain an important point, when, by negotiation, they had persuaded those whom they could not *compel*, *first*, solemnly to bind themselves, after the lapse of twenty years, to relinquish the practice entirely; and, *secondly*, in the meantime, during these twenty years, to

submit to a tax of ten dollars per head, on every slave they should import? Or, would it have been better, neither to have limited the duration of this nefarious practice, nor have imposed any restriction upon it! Since it is impossible to obtain *all* that was desirable, proper, and due, would it have been better to have taken nothing at all? In a case of insolvency, would you refuse seventy-five cents out of the dollar, in the dividend, because you could not obtain the whole! surely not.

But it argued in the FOURTH place, that since slavery exists in some of the States, and as all the population are united by the Federal Constitution, in a national capacity, slavery thus becomes a national sin, and is chargeable on all, the free as well as the slaveholding States.

1. However plausible this allegation may be, nay, however correct and just, in a *consolidated* government, purely *national*, it has not the same force in a confederation of sovereignties. As sovereign States, they hold themselves responsible only to the Governor of Nations. No State has any right of interference with the peculiar policy or municipal regulations of another. "They never had when separate; and now, that they are united, they have no right to act politically upon each other, except through the Federal medium." And certainly, this can extend no further than to whatever they voluntarily resigned on entering into the Federal compact. But over this they delegated no control to the Federal Government; and consequently it has no right to interfere—and as the individual States have no right of interference, but through the Federal medium, they may not touch the subject, any more than they may interfere to correct any other domestic immorality in the State.

2. The union among these different States was a question of expediency, and rests upon the principle common to all international conventions—the common benefit of all concerned. The independence of these States is, as the friends of freedom will admit, one of the most important events recorded in history. It was achieved at great expense of blood and treasure—it was worth much more than it cost. But its benefits could not have been obtained, nor could they be secured, but by union. Yet had its acquisition, or its maintenance, compromitted any moral principle, rather let it be shivered to atoms; we may not, in any instance act upon the Jesuitical principle, "to do evil, that good may come of it." But the Federal Constitution, on the article of slavery, required no such sacrifice. It did not create this moral pestilence—it had no power to annihilate it—it deprives no human being of liberty—it has no provision in it for *perpetuating;* but, on the contrary, much for *mitigating*, and ultimately extinguishing this hideous evil.

Another allegation, in the Fifth place, has been rested upon the following provision in the Federal Constitution:—Art. 4, sec. 4. "The United States shall protect each of the States against domestic violence." It would appear from the discussions in convention of the framers of this instrument, that the interference of the Federal power was never contemplated. In those States, the slave being contemplated as private property, the laws of the State which created such a species of property must defend it. The Statesmen of the South say, "We do not ask the aid of any government whatever. It is created property, by our law, and our own State governments are able to carry that law into execution. This (Federal) government has no more to

do with it, than the Khan of Tartary. Our laws will, may, and must execute themselves."

But, in the SIXTH place, slavery still prevails in the District of Columbia, over which the Federal Government has complete control.

The fact is undeniable—here there is no apology.—See Art. 1, sec. 8, United States Constitution: "Congress shall have power to exercise exclusive legislation in all cases whatever, over such a District, not exceeding ten miles square—as may, by session of particular States and the acceptance of Congress, become the seat of government of the United States." They have the power, they want the will—but of this before. This allegation, however, bears not upon the United States Constitution, but is a defect in national legislation. The majorities of Congress are to blame. They stand arraigned in the sight of God, for their neglect of, nay more, their antipathy against, this sacred duty of letting the innocent, unoffending prisoner go free. All the waters of the Potomac—all the waters of the ocean, would not wash off this foul stain from the national escutcheon.

III. The third grand objection is on the score of Religion. The Constitution of the United States has been denounced as *atheistical*. But

1. The *first* allegation made in support of this charge is, "That the name of God is not mentioned in the Federal Constitution." For this neglect, no apology can be offered: we admit that it was a criminal omission. It is deeply to be regretted. Nevertheless, it is *not* admitted that this omission destroys the validity of that instrument, or at all nullifies its moral obligation. Both the Being and the Providence of God are recognized in the Declaration of Inde-

pendence—our Bill of Rights. But we are not authorized to reject the validity of the Constitution for this omission. Take this instrument in connection with the State Constitutions, separate from which it was never designed to present a political system, even as perfect as frail, erring man could make, and receive it, in connection with these, as integral parts of one great whole, and this objection will be completely removed.

But again, that such an omission in a public document ought not to nullify its authority, will be manifest from the fact that the validity of the books of Esther, and the Song of Solomon, has never been questioned on the score of the name of God not being found in either of them. The Scripture must be viewed as a whole. As well might we reject every chapter and every verse where the name of God is not mentioned, as reject these books for this omission.

2. An objection is advanced on the score of the non-recognition of Christianity. This has also been settled before. It has been stated that the oath of office—the Anno Domini—the exemption of the Sabbath from official duties—the kissing of the Gospels—(however wrong in itself)—the employment of chaplains, &c. &c. all imply a recognition of Christianity.

3. It is objected that there is no religious test necessary as a qualification for filling any particular office. The article of the Constitution here impugned is the *third* of the amendments—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"—whereby the existence of a religious establishment by civil authority is absolutely prohibited, and where there is no civil establishment of religion, there is no room for a religious test. In the United States, of course, there is none.

How far the interests of Christianity have been promoted by governmental patronage and superintending care, the history and experience of the church can testify. That the law of God should be taken as the rule of national, as well as personal action, is manifest. The Church of God is the authorized expositrix of that law; and when the civil authorities, in their own department, act in conformity thereunto, and yield protection to the Church of God in interpreting and applying her own laws, it is, perhaps, all that can or ought to be expected of them. "Individuals may transgress, and yet be true Christians—the church may fall short of the proper rule, and yet be still a part of Christ's body; the State may also be deficient in conformity to the true model, in many particulars, and be deserving of recognition, as moral and Christian. A man may be still a man, though he may be deficient of an ear or an arm, or have some unsightly excrescence growing upon his person."

The government of the United States is one of powers specifically enumerated. The constituents have not delegated to any officer, whether legislative or executive, the power to interfere with their religion. They considered this too sacred, too much a matter between their God and themselves—God and their consciences—to deposit in the hands, or leave it in the care of any third person. The Congress, of course, have no right at all delegated to them, to appoint or establish any religion for the people. This is expressly denied. Consequently, congressional legislation, on this subject, is utterly inadmissible. The great mass of the people in these United States would just as soon give the Pope their consciences to keep for them, to save them the trouble of keeping them themselves, as trust their religion to their representatives in Congress.

A civil establishment of religion, as professed by one sect, and a toleration of others, in the technical sense of these terms, can never take place in this country until Popery gain the ascendency—a consummation most devoutly to be deprecated! Since the commencement of Christianity, all civil establishments of religion have been like dead flies to the apothecary's ointment. Their commencement, in the fourth century, by Constantine, was destructive of the purity of Christianity, and prepared the way for the revelation of the man of sin. It has subserved his interests ever since he reached maturity, and is in perfect harmony with his infallibility.

It may be asked, according to these views, how shall the kingdoms of this world become the kingdoms of our Lord and of his Christ, according to the promise? In answer to this very important inquiry, it may be replied, the means to bring about this most desirable consummation are already in operation. In this country we begin with the root—the people. In monarchical countries, the monarch is root, and the poor plebeians are little more in estimation than the withered leaves and twigs on the great social tree. We try to imbue the sovereign people with the influence and spirit of the Gospel. Admirable auxiliaries to this are Bible societies, missionary institutions, Sabbath schools, tract societies, temperance societies, &c., which are all now in full tide of successful operation through these United States, and through most of Christendom. The influence of these grand auxiliaries to the dissemination of truth, and the formation of virtue, is beginning to be felt, and will continue to roll along, until it shall embrace the habitable globe. Where is the Bible *first* to be established? Surely, in the hearts of the people—the consti-

tuency of our government. These laws, suggested by the Bible, will be enacted and obeyed. Public sentiment will feel and recognize their obligation. *First*, then, make the tree good, and the fruit will be of the same quality. Let the people be instructed in the Scriptures, impressed with a sense of duty, and feel their obligation to God, to society, and to themselves, and is it to be supposed for a moment, that they would elect deists, heretics, or non-professors of religion, to represent them in the halls of legislation, or to occupy executive offices? Impossible! Would they commit such important interests to the enemies of the Redeemer, rather than put them into the hands of his friends? Surely not! The nation will soon become Hephzibah, and the land Beulah—the Lord delighting in, and the land being married, and so, no longer forsaken or desolate. Then, "one shall say, I am the Lord's; another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." To the Bible, and the blessing of God accompanying its distribution and exposition, the rapidly progressive amelioration of the social interests of our race is to be ascribed. And the time is approaching, when the kingdoms of this world shall become "the kingdoms of our Lord and of his Christ."

Here the writer is admonished that some may consider those discussions as a digression from the subject, and say, what have they to do with a memoir of the life of the late Dr. McLeod? It will be readily admitted that such an objection is not implausible. But, let the objector consider that Dr. McLeod coincided in sentiment on all these public points with us, his brethren, whose views have been

above expressed. In vindicating ourselves we vindicate him, or rather we vindicate the church to which we all belong, and from which the brethren who adopt the restricted views which we have controverted, found themselves constrained to make a disorderly secession.

CHAPTER XX.

1833.

Last Illness—Death—Character—Tributes of Respect.

The closing scene of the life of this great and good man was highly interesting. A mutual friend has written of him as follows:

"On Dr. McLeod's return from Europe, his health was so far apparently restored as to justify the fond hopes of his family and flock that he might be spared for years to be their instructor and counseller. But the all-wise Creator of the universe had other designs. A physical enlargement of the heart, which was always morally large enough to embrace the whole family of man, retarded the due circulation of the blood, so that symptoms of dropsy in the chest presented themselves, and these agents of God combined, gradually undermined an otherwise vigorous constitution. On the 17th of February, 1833, on the morning of which he remarked to his wife, 'This is the Sabbath, it is a day of rest; and there remaineth a rest for the people of God; for this I long,' and at about half-past eleven, in the 59th year of his age, and 34th of his ministry, this servant of God expired. He left the world with all the calmness, the intelligence, the dignity and solemnity of one who believed he

was about to be introduced to the presence chamber of his God! He had, to use his own favorite phrase, occupied 'the niche' allotted to him in the Church below, and his covenant God took him to fill a niche in the temple not made with hands, eternal in the heavens.

"He had something appropriate and characteristically original to say to all who visited him; and they will doubtless treasure up these sayings as valuable memorials. My own recollections furnish items of a few conversations which I think deserve record in this place. On the 21st January, I called to see him, and he came from his bedroom, for the last time, to his parlor, 'to receive me. We were alone.' He stated that 'he had been always in controversy, but his were the controversies of gentlemen. With Bishop Hobart, on the subject of church government, but they were ever mutual friends; and on some topics with Doctor Mason; yet, he had never seen anything in him which led him for a moment to doubt that he was a great man, a good and an honorable man.'

"On the 1st of February, I found him under the influence of his disease, quite lethargic; but being roused by the word *preaching*, which had been dropped in conversation, he awoke, saying, 'I will always preach Christ,' and with tears he added, 'It was a work I always loved; I always loved to preach Christ. Yes, from six years of age. I hope and believe that I loved even then to *think* of preaching Christ.

"I remarked, 'with that work, I believe you are done, and now follows the reward.' 'Yes,' he replied, 'I believe I am done with that work; but no, no reward for me. I deserve nothing; it is all of grace, and eternity alone will be long enough for me to acknowledge my indebtedness.'

But, said I, 'The fact is so, in the order of events; the saints rest from their labors, and their works do follow them —nay, sometimes go before them, as witnesses for them, and evidences in their favor.' 'Yes,' he replied, 'there is comfort in that; God is my witness, whom I serve with my spirit in the Gospel of his Son.'

"'And,' said he, 'there is another witness: The testimony of our own conscience. *I have that*, and it comforts me, that while man may misrepresent and misstate, God is a God of truth, and will witness to no falsehood. He will witness to the truth in the case both of friends and foes.'

"After a pause, and in another connection, he remarked: 'I love the world, because God made it; I have loved all mankind; I have always had a favorable opinion of my fellow men; I never knew the being I hated; and I wish my last hour and my dying pillow may be occupied in loving them that hate me, and blessing them that curse me!'

"Speaking of the apparent change in his hands in a pendant or horizontal position, he observed—'My frame undergoes many changes, and all for the better; and the last change it will undergo, will be the best of all!'

"And after uniting in prayer, he distinctly uttered the triumphant exclamation of Paul—"O death, where is thy sting! O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

With his old and tried friend, Mr. Andrew Gifford, a member of his Session, and himself an eminent Christian, he conversed daily on the subject of his death, and always spoke most confidently, yet with great humility, of the happy change for which he felt himself preparing. The

conversation of these two friends, as they spent a portion of each day together for months before Dr. McLeod's decease, was eminently "in heaven." They seemed to talk of it as a familiar place; and its society, its employments, its joys, its securities, and above all, the Redeemer, who is its light and glory, were the themes upon which they enlarged, to the exclusion of all others. They spoke of their approaching separation as but temporary, and rejoiced in the conviction that a re-union not again to be interrupted would soon take place. To his son, who records the above-mentioned facts, he said one morning, "You need not be surprised at any time when you leave me, to find me gone when you return." But, he added, with a look of heavenly serenity and joy never to be forgotten, "Be not unduly moved; by the grace of God I am ready for the change."

Another interesting occurrence took place at the last family altar around which he worshiped. He had called his family into his room for that purpose, and after the services performed by his son, he looked around upon his wife and upon each of their children, so as to recognize them. He then, like the dying patriarch, concentrated all the energies of his mind, and all the affections of his heart, and with uplifted hands and an audible voice pronounced the Apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Thus fell asleep in Jesus, the Rev. Dr. Alexander McLeod, a man on whom the Father of Spirits had bestowed "superior mental endowments—force of understanding—solidity of judgment—richness of imagination—command of language, and the graces of utterance. He had, more than any of his clerical compeers, studied the science of the

human mind, and his metaphysical researches enabled him promptly to detect, expose, and refute the fallacy and folly of an argument, while it enabled him to appreciate the force and justness of legitimate conclusions."

Yes! he is gone. But, "though dead, he yet speaketh," in the valuable works he has left behind him; and his memory is embalmed in the most affectionate recollections of his numerous surviving admirers. Public sentiment responds in unison with the obituary notices of his death, in the most respectable journals. Of these the following are specimens:

From the Christian Intelligencer.

BY THE REV. DR. WESTBROOK, OF THE REFORMED DUTCH CHURCH.

"*The Rev. Alexander McLeod, D.D.*—This eminent and devoted servant of the Lord Jesus Christ had been withdrawn from his active and useful labors for some time, by a severe and obstinate affection of the heart. But it was hoped that his strong and vigorous constitution might sustain him under its powerful influence, and that he might, in due time, resume the important place which he had for a long time and with such reputation, filled in the church, and in the American community.

"The footsteps of the Almighty are in the deep waters, and his ways are unsearchable. The infirmities consequent upon his disease, combined with the pressure of ecclesiastical cares, have finally broken down this mighty man—mighty in intellectual and acquired strength, and mighty in his moral influence over his fellow men.

"This beloved and respected disciple ended his wearisome

pilgrimage on the day of sacred rest (17th ultimo.) in the fifty-ninth year of his age, and thirty-fourth of his ministry.

"He is the last of those men of ministerial talent that once threw their light and influence over this city and the Christian community. He was the compeer of Livingston, Romeyn, Mason, Abeel, and Hobart. All these men acknowledged him as their equal, and this city felt a community in them all, such as is seldom acknowledged.

"Dr. McLeod's powers of mind were not confined to the comparatively small Christian community to which he belonged. In the political struggles of his country, he was the Christian patriot. He was the patron of literature and science, and throughout the whole course of his life he was true to the sacred claims of friendship; undeviating and consistent in all his public conduct, and to the closing scene he persevered in displaying all the promptness and decision of the greatest men, without those eccentricities and weaknesses that have detracted from the characters of not a few. He died with all the simplicity of a child of Christ Jesus, and all the firmness of a soldier of the Cross.

"His funeral was numerously attended, and the whole community felt that a great man had fallen in Israel. He sleeps with the mighty dead, whose memory shall ever be cherished.

"His mourning family and bereaved flock will especially remember him who had the rule over them. Their father, the guide of their youth, is now no more. His footsteps and his voice have died away in the grave, where he now rests in hope of glory, honor and immortality."

From the Philadelphian.

BY HIS PHILADELPHIA FRIEND.

"*Obituary Notice.*—Entered into his rest, on the Sabbath, 17th inst., at half-past eleven o'clock, A.M. in the fifty-ninth year of his age, and the thirty-fourth of his ministry, the Rev. Alexander McLeod, D. D., senior Pastor of the First Reformed Presbyterian Congregation in the city of New York.

"Dr. McLeod was a native of the Isle of Mull, North Britain. His father and grandfather were respectable godly ministers of the Presbyterian Church, in their native land. The Doctor emigrated to this country in early youth; and was ever an enthusiastic admirer of its free republican institutions. He was, for a considerable time before his decease, afflicted with a severe and lingering disease, which he endured with true fortitude and Christian resignation. He possessed a most vigorous and masculine mind, and an intellect of the first order, highly cultivated by the best education, and polished by choice society. He was an energetic, eloquent, and powerful preacher; indefatigable in the services of the sanctuary, and labors of love; a most learned and profound theologian. None understood more acurately than he the doctrines of the Reformation, for which the martyrs bled and died; none exemplified these doctrines more fully and conscientiously, by a life and conversation becoming the profession he made. To these principles he adhered with undeviating stedfastness, to the end of his life. As he lived the life, so he died the death of the Righteous. His faith continued triumphant to the last—without a struggle, with a groan he fell asleep in Jesus. 'Blessed are the dead who die in the Lord.'

"By the death of Doctor McLeod, the cause of truth has lost a most powerful champion, and the Reformed Presbyterian Church one of her brightest ornaments and most faithful sons. The loss will be long felt and lamented. But there is consolation in the stroke; their loss is his unspeakable gain. His name will be long remembered, and will be united with most pleasing and interesting associations, not only in the churches in the United States, but also in those in Britain and Ireland, where he was known and admired, as well from personal acquaintance as from the numerous and valuable productions of his powerful pen.

"As an author, he was profound, yet perspicuous; his arrangement was lucid; his style nervous; his reasoning cogent; his demonstrations conclusive, and his elucidations of truth plain, clear, and obvious. But he has gone home. He is beyond the empire of sin and trouble. He has left a congregation in deep sorrow for the loss of such a pastor. He has left a disconsolate widow and four children to lament him. The eldest of these, the Rev. John N. McLeod, a highly talented and godly youth, was lately invited by the congregation and installed as his colleague and successor in his ministerial charge.

"The above is a small tribute of respect to a most excellent man, and highly gifted ambassador of Christ, from one whose felicity it was to possess and enjoy the friendship of his youth—a friendship unabated through life—one who was, and still continues to be, an admirer of his public and private virtues. These could not be known and remain unappreciated. He was an ardent friend, a faithful confidant, and an unostentatious Christian; liberal and enlightened in his views of Christianity—equally removed from the insipidity of latitudinarian indifference, and the bigotry

of gloomy fanaticism. But he is gone! Yes, this great and good man is gone to his eternal reward—the crown of glory. He rests from his labors, and his works shall follow him. 'He died to live, and lives to die no more.'"

To the above, the Rev. Dr. Ely, editor of the PHILADELPHIAN, bears testimony, with additions.

ADDENDA.

The above, says the Doctor, is neither adulation nor the expression of the partiality of friendship. Our acquaintance with Dr. McLeod commenced in 1810. He was then in the vigor of his days, the companion of Mason, Abeel, and Romeyn, inferior to none of them in the strength of his intellect, and superior to them all in the science of the human mind. Romeyn had more of history and polite literature than any one of them. Abeel excelled in all the persuasiveness of a tender pastor and practical preacher. Mason was the most commanding orator, classical scholar, and profound expository lecturer on the Word of God.

The elocution of Dr. McLeod was impetuous, and noisy as a mountain torrent, full of foam, and sending off pure water into a thousand pools and subterranean caverns. Abeel and Romeyn, in their public discourses, were like the Connecticut and Hudson rivers; Mason was the overflowing Mississippi. Four such men have not lived in New York since Abeel led the way to heaven. Neither of them has left his equal behind him, in all that great emporium of our New World.

Dr. McLeod was acute and witty, as well as ardent in his friendship, and devotedly pious. His style of writing was terse and concise; but his pages were always indicative

of good sense and profound research. The principal works which he has left behind him are, his "Ecclesiastical Catechism;" "Reformation Principles exhibited by the Reformed Presbyterian Church;" "The Life and Power of Godliness described in a Series of Discourses;" and "Scriptural View of the Character, Causes, and Ends, of the Present War," presented in a series of sermons printed in 1815.

He contributed largely to the two last volumes of the CHRISTIAN MAGAZINE, edited by Drs. Mason and Romeyn, and at the time of his death, was editing the second volume of "THE AMERICAN CHRISTIAN EXPOSITOR," a monthly magazine, "designed to promote the influence of sound principles and social order."

By these publications, and the memory of his evangelical preaching, and the influence of his godly life—he being dead, yet speaketh—the righteous shall be had in everlasting remembrance.

From the Cincinnati Standard.

BY THE REV. DR. WILSON, OF THE GENERAL ASSEMBLY.

"*Obituary.*—The late New York papers apprise us of the death, in that city, on Sabbath last, the 17th, of Alexander McLeod, D.D., pastor of the Reformed Presbyterian Church there.

"Dr. McLeod had been extensively and advantageously known to the American church for many years, as a burning and a shining light. He has been the able and fearless defender of civil and religious liberty for years; a diligent, eminent, and successful preacher of the Gospel of Jesus Christ, and the author of a commentary on the Revelations, and other publications of minor and temporary interest.

By common consent and deference, he was the head of a denomination which numbers among its ministers such men as Drs. Black, Wylie, and McMaster.

"He was called away at an age when ministerial usefulness is at its prime; when the gathered influence of years, and stores of experience render the warnings and teachings of a pastor peculiarly impressive. He was called away at a period of difficulty in the church generally, and his own section of the church, when his knowledge, and piety, and fidelity, were most needed.

"But he who seeth not as man seeth, hath sent the message, 'Friend go up higher,' and it ought not to be for us to repine or mourn. 'The Lord reigneth, and will bring order out of confusion, and light from darkness, by the power of his own right hand.'

"The righteous shall be in everlasting remembrance."

Such are a few of the obituary notices of the late lamented Dr. McLeod. They are not representations surcharged with the feelings and partialities of personal attachment. They are merely the reflections of public sentiment called forth spontaneously, on hearing the mournful tidings, that in Israel, "there was a prince, and a great man fallen."

After the Doctor's death, there was found among his papers, a document expressive of his last will—a document which breathes the loftiest strains of Christian piety; and in magnificence and moral grandeur takes precedence of all his other valuable and numerous writings.

ACT, DECLARATION AND TESTIMONY OF ALEXANDER MC LEOD.

Found among the papers of Dr. McLeod after his decease.

I, Alexander McLeod, of the city of New York, minister of the Gospel, and Doctor of Divinity, do make and ordain this DECLARATION and TESTIMONY, as the last expression of my WILL, in relation to religion, this nineteenth day of the month of March, in the year of our Lord, one thousand eight hundred and thirty two; and in the *first* place,

Being, by the mercy of God, preserved in the exercise of a sound recollection and judgment, though with indication of speedy dissolution of my mortal constitution, I perform this ACT, viz.: I commend my soul to God who gave it, now, or when called for by him, to leave this body, that I may be accepted in Jesus Christ, on the footing of the Covenant of Grace, which is all my salvation and all my desire; and so read and appropriate, Ps. cxix. 57–60. After this voluntary surrender of my spirit, and in connection with my personal Covenant with God, in relation to it, I also commit to him my body, as redeemed dust, in hope of a resurrection from the dead to die no more. Accordingly, I bid farewell to this world and all the good things it contains—to my beloved spouse, the wife of my youth—to each of my remaining offspring; and I resign them all to God *their* Father and *my* friend. I bid farewell to the church militant and its delightful ordinances, and all its sanctified, though yet imperfect members and even to my long and best companion, the BIBLE, leaving all without a grudge, in order to be in heaven with the Lord, which is far better.

In the *second* place, I declare, in the sight of the heart-searching God; my unwavering conviction of the truth of the doctrine, which I preached and published from the press during my ministry. I strove earnestly and prayerfully to utter nothing that I did not know to be from God, and to publish nothing but what appeared to my understanding

and my conscience to be useful both for the illustration and defence of the truth; and also for the good of the brethren in the church, and in the world.

I never quoted or selected from any human composition, or for any purpose, without previous examination of its truth; and never, from the works of any man, either living or dead, except for the sake of promoting sound doctrine; and by reference, to bestow due honor upon respectable names to whom honor is due; or with design to refute detrimental sentiments. Seeing everything I wrote in the course of my ministry is entirely my own, and not composed hastily, I give it now, again, as a part of my declared religious belief, and affirm that all my avowed principles remain firm and unaltered, according to the form of the *Covenant* which I recently drew up; and which is now in *overture* before the three Synods, viz., of Scotland, Ireland and the United States.

In the *third* place I give my *Testimony*, to the truth and propriety of "Reformation Principles Exhibited," in defence of Christianity, and in opposition to error—to the terms of "Ecclesiastical Communion," in the Reformed Presbyterian Church, and to the "Ecclesiastical Catechism," under my own pen. I continue in my unabated attachment to the cause of the Covenanted followers of the British Reformers, without ill-will to any organized church, or any individual on earth. Lamenting the evil causes which continue the heresies, the schisms, the prejudices, the selfish policy, and the party passions and zeal which distract, I have never advised, occasioned, or given countenance to the divisions of the commonwealth of Christ; while endeavoring for myself, in this divided state, in which I found the church of God, to select, and faithfully to

adhere—without consulting any temporal interests—to the communion which appeared most pure, and correspondent with the Scriptures.

Finally, I call to witness for the sincerity of these my professions, the rocks, the caverns, and hovels of Caledonia; the woodlands, and barns and hills of Curriesbush, and Duanesburg—the class-rooms and lodging-houses of Schenectady, the scene of my collegiate studies, and all the delightful closets of my youthful prayers, meditations and fastings. I call upon the sun, and the moon, and the stars that adorn the heavens, to bear witness to my repeated vows to God; and now, Oh, Father! I appeal to thee, to accept of me in thy Son Jesus Christ, while I disclaim all confidence in any good works, or affections, or experience of my own, and rely exclusively upon the Lord, my righteousness and strength, who is able to save to the uttermost, all who come unto thee by Him. I, a poor miserable sinner, by nature a child of wrath, shapen in iniquity, conceived in sin, and deserving Hell, do now trust in Him for salvation, because of thy gift, offer, invitation, commandment, and assured promise, and with this confident persuasion,

I set down my name,

ALEXANDER McLEOD.

Thus, agreeably to Synodical appointment, I have brought to a period the required memoir of this most excellent Christian minister, and bright and shining light in the church of God. He now wears the crown of immortality, and joins in the Halleluiahs of the General Assembly,

in the beatific vision. For him, "to live was Christ, and to die was gain." Let us prepare to follow him.

S. B. W.

BELLEVUE, *July, 24th,* 1837.

N. B.—The above memoir was substantially finished better than four years ago. This is the 26th of October, 1841. The obituary notices are now added. It was read by Doctor Black, while I was confined to bed with broken bones, occasioned by a *carriage accident.*

This notice is rendered necessary, as references both to persons and things are predicated upon the condition in which they then existed, although somewhat modified now by the lapse of several years. Some of the actors in the drama of that period have now gone to their account, and the face of things has been considerably changed. Such characters are, when they occur in the memoir, spoken of as those living and acting. This remark is not intended to insinuate that the fact of their being alive or dead should have, in the smallest degree, affected the representations of their conduct in the parts they acted in the transactions described; no, truth is and has been our polar star. The maxim, *nil nisi bonum de mortuis*, we do not adopt: but *nil nisi verum de mortuis aut visis;* and to this, it is firmly believed we have most rigidly adhered. All that we add is a brief testimony to the worth of that mother in Israel, the widow of Doctor McLeod, now also gone to her rest.

On the 16th of April, 1841, Mrs. McLeod was removed from the reach of all the ills to which sinful humanity is subject—from the house of her pilgrimage to the bosom of her Father and her God.

On the Sabbath preceding her death, she attended the

dispensation of the public ordinances in her usual health. On that day, the sacrament of the Lord's Supper was celebrated in the congregation of her son, Rev. J. N. McLeod, where she commemorated, with him and the other communicants, the death of her Redeemer. The writer of this notice was present at the time, and had the gratification of partaking of the supper with her and the other guests in the banqueting house, while she was leaning on her Saviour's breast. It was her last participation of the symbols of the body and blood of the Saviour. Without the shadows, she now enjoys the reality, along with Abraham, Isaac, and Jacob, with the blessed throng of the redeemed, in the realms of eternal day. Having reached home, after the communion, she sank into exhaustion, with total prostration of her whole system, and on the Friday following, resigned her spirit into the hands of God, who gave it.

She had anticipated, from the commencement of the complaint, the solemn and mournful result, and was perfectly resigned to the pleasure of her heavenly Father. With calm and placid composure she fell asleep. Yes: she sleeps in Jesus. Her dust, united to the Redeemer, will slumber in the grave until the resurrection morn, when "this corruption shall put on incorruption, and this mortal put on immortality, and death shall be swallowed up in victory."

The niche occupied by this excellent Christian in the circle of her friends and acquaintances, will long remain empty, or at least will not soon be filled with an equal assemblage of domestic virtues and Christian worth. She died universally beloved and universally lamented, in the fifty-second year of her age.

CHAPTER XXI.

ADDITIONAL BY THE EDITOR.

As the labor of love undertaken by the editor in preparing for the press the material placed in his hands has progressed, he has become more and more satisfied, that any extended additions to the memoir proper would be entirely unnecessary. The distinguished and venerable author of the foregoing pages has done his work so thoroughly, and he has permitted his friend to speak so often, and so variously for himself, that additional touches, were they attempted, might mar rather than improve the portrait. And the danger of this is, perhaps, increased, when the pencil is in the hand of filial partiality. There are, however, two subjects of interest to which there are various allusions in the memoir, on which a few additional observations may be proper. These are, the relation of Dr. McLeod to the plan of African Colonization, and his connection with those controversies in the Reformed Presbyterian Church, which eventuated in the secession of 1832 and '33. On the former of these, we introduce the following communication from the Rev. Hugh McMillan, pastor of the Reformed Presbyterian Church, Cedarville, Ohio, and one of the Professors in the Theological Seminary of the Reformed Presbyterian Church.

REV. HUGH MCMILLAN TO REV. JOHN N. MCLEOD, D.D.

"CEDARVILLE, *March 19th*, 1855.

"DEAR SIR:—

"I readily comply with your request, to furnish you with such knowledge and recollections as I possess, touching your venerable father, and the subject of Colonization.

"In December, 1816, I was in the city of Philadelphia, when your father passed on to the city of Washington. What was the particular object of his visit, I did not learn, save that it was to see President Monroe, and other members of the Cabinet, on matters of importance. Shortly after, the news of the day furnished the public with a notice of the organization of the American Colonization Society. Removing afterwards to Columbia, South Carolina, I saw occasionally notices of the doings of the Parent Society, and the formation of auxiliary societies in different States. Among these was the auxiliary society of New York, in which Doctor A. McLeod, Doctor Romeyn, and others held conspicuous places.

"My attention to the subject of Colonization was at this time particularly awake. My native State, South Carolina, was bitterly opposed to the measure. The hand of slavery in that, and in other States, was constantly making the door of emancipation more narrow and more difficult to open. I, belonging to a church which excluded the slaveholder from its fellowship, felt a deep interest in these events; at that time, I also was looking forward to the work of the ministry, and soon after was licensed, and accepted a call to labor in my native State. The subject of slavery, which always pressed heavily on the church,

appeared to be becoming more weighty, inasmuch as emancipation was becoming encumbered with increasing difficulties. The question often occurred, 'What shall I say to the slaveholder?' If I say, 'emancipate,' he replies, 'it is impossible; I cannot free the slave here; and I cannot remove him out of the State. And could I do it, I have my doubts as to the propriety of doing so—the propriety of casting an uneducated family or individual, upon society at large without any one to feel for their situation!'

"While I was somewhat perplexed with these thoughts, from day to day, I was cheered to see, that while the hand of slavery was closing the door of emancipation, the hand of Providence was opening it. The door of Colonization was opened; I felt no longer at a loss in replying to the slaveholder who said 'I am willing to give you my slave, if you can free him, and make him better than he is with me!' To the plan of Colonization, and to the noble examples occurring in those days, I referred and said, 'go and do likewise!'

"Things progressed in this way till the year 1828. Then the determination was formed to bring the subject of Colonization before the General Synod of the Reformed Presbyterian Church. It was done in the presentation of the following resolutions—resolutions drawn up without the consultation of any brother, or the knowledge that they would be sustained by any member of Synod."—See Memoir, page 359.

"As stated, it was not known that a member of Synod would support these resolutions. Some care was taken before presenting them, to feel the pulse of brethren.

"Some were ignorant of the society—some were opposed

to it—some approved of it, as far as they knew or understood it. From what was seen in the papers of the day, it was known that Dr. A. McLeod had a knowledge of the subject, and the resolutions were read to him. He immediately approved of them, and promised his support. Soon it was found that not only did he approve of the Society, but that he had a knowledge of its history; and that all the difficulties which I had felt in maintaining the doctrine and discipline of our church, were familiar to his mind; and that he regarded the subject of Colonization as intimately connected with a consistent and enlightened application of our principles in slaveholding States.

"Before presenting the above resolutions to Synod, care was taken not only to ascertain the mind of brethren on the subject, but in a meeting of the brethren, where Colonization was the topic of a free conversation, the following question was proposed, viz.: Can you inform me who wrote "the constitution" of the American Colonization Society? Dr. McLeod, to whom the question was put, after a short pause, said: "The question is too delicate for me to answer; but this I can say, it was penned in my study." It was replied, We are satisfied; we wish for no more. It is now sufficient to say, that the above resolutions were presented at the afternoon meeting of Synod, and that the Doctor gave them his promised support. Prior to his speaking on them, sundry members made diverse kinds of remarks, all indicating a very partial knowledge of the subject. The Doctor commenced by stating that he was well aware that his brethren were not acquainted with the subject, and that was the reason why it had not been before them years ago. But as the resolutions were now before the Synod, he felt himself

called on to sustain them, and to give the information which he possessed of the society, in which he might say, he had a deep interest.

"Here I may say, that though I had often heard your father speak on the floor of Synod with great power, I never heard him before or afterwards, speak with such eloquence and power as he did on that occasion. While speaking of the history of the society, he said it might be referred to his sermon on *Negro Slavery*, in the year 1802. That sermon, though an effort of youth, soon went abroad. A copy found its way into the Ancient Dominion. Thomas Jefferson voluntarily opened up a correspondence with him, a stranger, on the subject of slavery, and the emancipation of slaves, which correspondence never closed till the formation of the American Colonization Society, in 1816.

"A few further facts or recollections, you will indulge me in giving. As time drew on, he said, a determination was entered into of forming a colonization society. Washington was determined on as the proper place. The constitution of the society was drawn up; Dr. Finley was selected as the man to carry it to Washington, and to make the necessary arrangements. Letters of introduction were given to him to President Monroe, and others. At the appointed time, the friends of the cause met to form the society. The friendship of President Monroe, of the ex-presidents Jefferson and Madison, and of other persons, was enlisted in the matter. But, the difficulty was to get a meeting, and to get some one of influence to address it. Henry Clay was then Speaker of the House. He was selected as the man. But would he do it? He was addressed. He declined. A second attempt was made.

He finally consented. The meeting was called; Henry Clay addressed it; and the American Colonization Society was formed in Washington, with a design to show that it was an organization neither of the North, nor of the South, but of the whole American Union. Many other things, did time or room admit, I could state, which your father said on that and other occasions, but it is not necessary. Further, in corroboration of the fact, that your father is entitled to the *paternity* of the Society, I would refer you to what Dr. Rowan has said in his funeral sermon.

"In that sermon, Dr. R. states: 'The plan of the society, we believe, originated with himself. It was handed to the late venerable Dr. Finley by Dr. McLeod, in his study; approved by Dr. F., and taken on to Washington, where Dr. McLeod followed it, and made an eloquent address in support of its principles.'

"Somewhat in corroboration of the above, I state you a fact, which I heard from the late venerable Dr. Alexander, of Princeton, and historian of African Colonization. Once in Philadelphia, in Dr. Bethune's Church, the year I do not remember, I heard the Dr. deliver an address on Colonization. It was one of his happiest addresses as to time, place, and subject. He said, that he had made the first address, he believed, that ever was made on Colonization. He did it at the solicitation of Dr. Finley, though he then feared the whole measure would prove to be visionary. Yet, as he made it a rule never to discourage a man in a good cause, he had the meeting called in Princeton, and himself addressed it. Thus I have given you the outlines of what I know touching your father and Colonization. In my own mind, since I proposed to him the above question, as to who

wrote the Constitution of the Society, and heard his answer, and also his historical statement as to the getting up of the Society at Washington, I have never entertained any doubt that the paternity of the Colonization plan is due to him. These facts I have often stated in conversation with sundry gentlemen, such as Rev. R. R. Gurley, E. Cresson, Rev. J. B. Pinney, and others, all of whom requested me to communicate them to writing. It is now done for the first time, and you are at liberty to make such use of the communication as you think proper.

"Yours truly,

"H. McMillan."

In this communication the facts of the case are exhibited with such pertinency as to carry with them their own evidence. We have received similar statements from others who were present at the same time, and whose recollections correspond with the above. We were also present in Synod, and listened with deep interest to the narrative and speech, and have frequently referred to it in conversation with Dr. McLeod. He then explicitly stated that the plan of the present Society originated in the Reformed Presbyterian Church, and with himself. And it has been repeatedly claimed for him by various persons of high respectability and adequate information, in public addresses, and in several printed documents, both in this country and in Europe. Having once expressed to him the desire that he would make some publication on the subject, his answer was: "The facts are known, others may publish them, if they please, I am not ambitious of the honor; the work is going on, God is blessing it, and I rejoice. It is little matter about the instruments whom he employed to set the wheel in motion."

In the statements made by Dr. Wylie on the 359th page of the Life, we cordially concur. Colonization is no longer an experiment. Liberia has taken her place among the nations of the earth. Recovered from the degradation of his bondage, the colored man is showing himself equal to all the exigencies of self-government, and is anticipating in the land of his fathers, the coming of the day when every yoke of oppression shall be broken, and men of every nation shall be brought to the enjoyment of the freedom which the Gospel promises, and will produce. The idea of colonization in Africa, would seem to have found its way simultaneously into the minds of several distinguished patriots and Christian men. Jefferson, Mills, Finley, and the subject of this Memoir, were exercised upon it about the same period. They all had their agency in its development. It is itself from God, and to him be the glory.

In regard to the unhappy division which took place in the Reformed Presbyterian Church more than twenty years ago, perhaps enough has been said in the Memoir to indicate Dr. McLeod's connection with it. He saw its approach. He sought to prevent it. He understood the real causes of it, and he had no sympathy with the principles, the measures, or the men producing it. Its causes were of a threefold character. And these were, *first*, a difference of opinion respecting the relations of Reformed Presbyterians to other Christian denominations, and the character and amount of the co-operation they might have together. Some believed that the church should stand aloof from all others, and decline co-operation with them—as inconsistent with their own peculiar Testimony. This sentiment was regarded by Dr. McLeod as mistaken in itself, and injurious in the practice to which it led. He viewed it as anti-social,

however conscientiously it might be held. And his own practice was always against it. This the whole tenor of his life demonstrates. He had intercourse with Christians of of every name. He rejoiced in their fellowship, so far as he found them holding the truth. He co-operated with them in doing good on the basis of the common Christianity. He aided in founding, and managing the various associations established in the city and country in which he resided, for the good of man. And he did all this not merely from personal preference, and the instincts of his Christianity, but on public grounds as a Reformed Presbyterian Covenanter. His motto here was, co-operation with all for good objects, where the terms of such co-operation involve the recognition of no immorality. These principles of action were fully developed in the Plan of Correspondence with the General Assembly of the Presbyterian Church, of which he was mainly the author. And they are defined in the address which he delivered to Synod in its favor. On this ground, all the original founders of the church stood with Dr. McLeod. The church herself generally acted upon it. The opposition which was made to it, and the mistaken spirit by which that was produced, was one of the chief causes of the secession which ultimately took place.

A *second* separating cause was a difference of sentiment in regard to the relation the church should sustain to the government of the country. That Dr. McLeod ever entertained the extreme opinions held by some of his brethren respecting the government of the United States, and which led them to assume the attitude of dissent from it as a whole, we have no evidence. The severest things which he has said against it, are in his Sermons on the War; and when we contrast these with the measured and deliberate

statements of the oath of allegiance which he penned, the testimony is against defects and omissions in a system in itself good, rather than in condemnation of the whole as essentially vicious. We have heard from himself, that about the close of the war he presented the oath of allegiance to the then Attorney-General of the United States for his opinion. That officer assured him that it was stronger than the oath of naturalization itself; and added emphatically, "Certainly if you can give the former, you can give the latter. Your oath offers the government more than it asks." Light was cast upon the whole subject by the discussions which occurred during and after the War of 1812; and we know that Dr. McLeod thought more favorably of the government of the country after that time, than he had done at an earlier period.

Often have we heard him expose and reprove the evils abounding in the country; but never denouncing the Constitution or Government of the country as a whole, and without discrimination.

For the last ten years of his life, and long before any division was threatened, Dr. McLeod's principle and practice was to *make no term of communion* of the questions of recognition or non-recognition of the Constitution of the United States. If any preferred to stand aloof from it, they were not interfered with by the church. If others considered they could share in its offices and privileges, they were not to be forbidden until some evident *immorality* was practiced or required. That such was the case, the three following facts make apparent. *The first* is, that from about the year 1824 to 1827 or '28, a gentleman who, still a resident of New York, held and discharged the duties of a magistrate under the usual oath of office, while a member

of Dr. McLeod's congregation. There were some to demur to this; but the Session of the church refused to take any action in the matter. And when Dr. McLeod was spoken to respecting it, the amount of his reply was, "Let him not be disturbed. I hope the time will soon come when all Reformed Presbyterians will think alike on this subject."

The *second* fact which we mention is as follows. At the meeting of General Synod in Philadelphia, August, 1831, a memorial on the subject of civil relations came up from individuals in Coldenham, New York. It was referred to a committee composed of Drs. McLeod, Wylie, McMaster, and Black, to report upon it. On the morning of August 12th, Dr. McLeod, who was then in the house of Rev. Dr. Crawford, prepared a report which he proposed to submit to Synod. It was short, and concluded by a single resolution, to the effect that the agitating questions on civil relations, including the recognition or non-recognition of the Constitution of the United States, should not be made terms of communion in the Reformed Presbyterian Church. The report re-affirmed the former enactment, "that no communion should be held with immorality," and left it to the local judicatories to determine, when and where the immorality existed. To this all the other members of the committee agreed, but Dr. Wylie urged a postponement of the declaration until next meeting of Synod, when, as he declared, all would be better prepared for it, and he proposed the resolution authorizing the free discussions on the subject, which was ultimately adopted. Dr. McLeod was averse to the postponement. "Pass it now," was his language in regard to the resolution of the report. "You are better prepared for it now than you will be a year, or two years hence. You may never all meet together in Synod

again. I, however, will not be there." Dr. Wylie, with his characteristic ardor, pressed his proposition. He brought it into Synod. It was not opposed by the other brethren of the committee, and the resolution for free discussions was adopted. The report, which was subsequently destroyed by Dr. McLeod himself, we saw and heard. It was the subject of conversation with the other brethren of the committee, by all of whom it was approved. It put the whole matter on the ground on which we understand the Reformed Presbyterian Church as now standing. Dr. McLeod understood himself perfectly in this whole matter. He had been averse to agitation on this subject, and prevented it for years as far as his influence extended, but he saw the time was come to take the only course that could prevent a rupture. He was prepared to act with decision. He, however, yielded to the postponement, and before another Synodical meeting, he had gone to the Assembly above, where no social agitations can disturb. We record a *third* fact in the premises. About the close of October, or beginning of November, 1832, and immediately after the return of the Rev. Dr. Black from Europe, Dr. McLeod and he proceeded together to Philadelphia, and joined in the communion of the Lord's Supper with Dr. Wylie and his people. Immediately prior to this, the movement for calling the extra meeting of the Eastern Synod was preparing. It was known that Dr. Wylie had some time before, become a citizen of the United States, and had recently exercised the right of suffrage, and this, together with the publication of the original draft of the Pastoral Address, was attempted to be used in producing increased agitation. Dr. McLeod was heard by us to say to Dr. Black, "We must go on to Philadelphia, and sustain Dr. Wylie for the sake of the church." They did proceed to Philadel-

phia together. On the Lord's Day, these three men of might, who had labored together for more than thirty years in the promotion of the Reformed Presbyterian cause, and who loved it as intensely now, as they did when they first communed together in the body and blood of Christ, at the first Sacrament in New York, sat down at the communion table together, and commemorated the Saviour's death. They thought not whether the one or the other had been now or again, in communion with the Government of the country in civil affairs. They thought of higher things. He who now records the fact officiated at the table service, and put into their hands the eucharistic bread and cup. And while he trembled with emotion, he saw it was evident that they would never be again together at a communion table on earth. Thus a practical exhibition was made of the fact by Dr. McLeod, that he made no term of communion of the governmental question. In a little more than three months after this, he had departed to his rest. He had, however, before this, given his open testimony of disapproval to the divisive movements of the illegal assembly of November, 1832, and left the responsibilities of the separation on the men who formed it. There it must rest, for there it belongs.

We have spoken of three causes of the division of the church; we now mention the *third*. It is unsanctified human passion. And how much has this had to do with all the ecclesiastical strife and division that has disturbed the church of God! We believe that this did more, vastly more, to produce the secession from the Reformed Presbyterian Church, than all the questions of religious principle which were involved in the controversy. It was full of personalities. By these Dr. McLeod was deeply affected. By them he suffered. But in them he never engaged. He was

absent in Europe endeavoring to promote the cause of God by bringing before the church measures of high public interest, which he hoped would be successful in preventing division, when the controversy was coming to its crisis. He could not come down to personalities. He never did. But the secret history of the division is not yet exhibited. "Let it sleep for another generation, says the venerable author of the Memoir." We shall not disturb its present rest. Where the Reformed Presbyterian Church now stands by her own judicative acts, there stood the subject of this Memoir. He occupied the same platform with Wylie, Black, and McMaster, and upon it they all continued to stand until they were called away to their reward.

The remains of Dr. McLeod were interred, at first, in the burial ground in New York, belonging to the First Reformed Presbyterian Church, and over them a suitable monument was erected by the congregation. In the progress of city extension and improvement, this place of sepulture became unfit for the purpose, and the authorities of the congregation purchased a large plot of ground in Greenwood Cemetery, on Long Island. To this the remains of Dr. McLeod and his family were removed in 1853. Here they now repose in the centre of a beautiful spot called "Hill Girt Lawn," and over them the hands of Christian kindness and respect have erected a new and most appropriate monument. That this was done more than twenty years after his death, and when memory might have been excused had it experienced some failure, is most creditable to the heads and hearts of those by whom it was effected.

They had been, with few exceptions, the attached friends of his person, while in life, and they all loved and hon ed his memory.

TABLET.

Upon the wall of the place of worship in Twelfth street, on the right of the pulpit, is a beautiful Tablet of white marble on a black ground, which bears the following inscription:—

IN MEMORY OF

ALEXANDER McLEOD, D. D.

First Pastor of the Reformed Presbyterian Church, New York.

BORN, JUNE 12TH, 1774.

DIED, FEBRUARY 17TH, 1833.

Distinguished for talents of the highest order,
Thorough mental cultivation, a profound
Acquaintance with the Christian system,
And an earnest commanding eloquence,
He devoted all to the glory of God, the
Extension of the church, and the welfare
Of mankind.
The humble, consistent Christian, the dignified
Minister of Christ, the fearless advocate of
Human rights, and the lucid expositor of Divine
Truth, he lived a life of eminent usefulness,
And finished his course with joy, in the 34th year
Of his ministry. He has left his impress on the age
In which he lived.

A grateful people inscribe this tablet to the
Memory of his private virtues,
His pastoral labors, and
His high public
Character.

DESCRIPTION OF THE MONUMENT.

The structure over the tomb in Greenwood Cemetery is a monumental obelisk of white Italian marble, and stands fifteen feet six inches high above the grade of the surface. Its parts are a granite base, four feet six inches square, by one foot four inches in thickness. On this rests a moulded marble base, three feet eight inches square, by one foot thick. This is surmounted by the die, three feet four inches high, by two feet eight inches square, and from this rises the obelisk, which is nine feet four inches high, by two feet one inch square at the bottom, and one foot two on the top. The entire inscription is on the die, whose four fronts it covers. It is as follows:—

[*On the front.*]

THIS MARBLE

DENOTES THE GRAVE OF

ALEXANDER Mc LEOD,

DOCTOR IN DIVINITY,

And, for thirty years,

PASTOR OF THE REFORMED

PRESBYTERIAN CHURCH, NEW YORK.

Born in the Isle of Mull, Scotland, June 12, 1774.

Died in New York, February 17th,

1833.

This is not his only Monument.

HOLD FAST.

[*On the Reverse.*]

ALEXANDER McLEOD,

AN ELOQUENT MAN—AN AUTHOR MIGHTY

In the Scriptures, his motto was:

"GOD FORBID THAT I SHOULD GLORY, SAVE

IN THE CROSS OF OUR LORD JESUS CHRIST."

Erected by a grateful people

To the memory of a beloved and venerated pastor.

[*On Side Second.*]

Here, also,

REST THE REMAINS OF

MARIA ANN McLEOD,

RELICT OF DR. McLEOD,

A mother in Israel, full of faith
And good works. For eight years,
She continued a widow indeed;
And then followed her husband
To the place of rest.

Died April 16th, 1841,

IN THE FIFTY-SECOND YEAR

OF HER AGE.

"Precious in the sight of the Lord
Is the death of His saints."

On the fourth side are the names of the seven children of Doctor McLeod, all of whom died in early life, and preceded their parents to the place of rest.

These tributes of affection and respect towards Doctor McLeod, were procured by the unanimous vote of the congregation whose first pastor he was, and carried into effect by the authorities of the church, whose names are here added, as a grateful testimonial to their personal worth, and public usefulness.

The Session, in 1853.—William Agnew, Thomas Cumming, James N. Gifford, John Parr, Moses Speers.

John N. McLeod, *Moderator.*
James N. Gifford, *Clerk.*

Trustees, same Year.—James Pollock, Cornelius Agnew, James Stewart, John T. Agnew, John Pollock, David

Morrison, John H. Brown, James P. Cumming, David C. Wilson.

JAMES POLLOCK, *President.*
JOHN T. AGNEW, *Secretary.*

REVIVED MEMORIES.

FROM THE REV. GARDINER SPRING, D.D., PASTOR OF THE BRICK PRESBYTERIAN CHURCH, NEW YORK.

"BRICK CHURCH CHAPEL, *March* 30, 1855.

"TO THE REV. JOHN N. Mc LEOD.

"*My Dear Brother:*—I should deem the service which you have requested of me a pleasant one—a tribute due to your venerable father's memory—if I were better able to perform it. Dr. Wylie, I have no doubt, has done justice to your father's intellectual and Christian character. My chief acquaintance with him was formed in a weekly association of ministers, for the purpose of mutual improvement. The leading minds in that circle were those of your fathers, the late Dr. Mason, and Dr. Miller. The discussions and the dissertations, as well as the discourses there exhibited, were to me most profitable exercises. Your father possessed the most philosophical and discriminating mind in the association. He was a good critic, a shrewd and earnest debater, a scholar of high attainments, a man of gentlemanly bearing, and a theologian of whom, even his mother church and country need not be ashamed. I never heard him preach but once; the characteristics of that entire service were rich thought and great earnestness.

"You desire me to speak of his *Catholic* character and

views. If you will forgive me for saying it, I should conclude that his early prejudices in favor of his own denomination were strong; yet, to my own mind, it was obvious that they were gradually wearing away. I regarded him as a lover of God's truth, God's ministers, and God's people, of every name. The Bible Society, the Society for the Conversion of the Jews, and the various benevolent institutions of a character not so professedly religious, had in him a warm friend and advocate. Though a Scotsman by birth, he was most thoroughly American and Republican in his feelings; and, though himself of "the straitest sect" of Presbyterians, he was the intelligent advocate of religious liberty and the rights of conscience, upon the broadest basis.

"I sympathize with you, my dear brother, in those filial emotions which have led you to honor your father's name and virtues, and remain affectionately

"Your friend and brother,

"GARDINER SPRING."

FROM THE REV. ROBERT STEEL, D.D., PASTOR OF THE PRESBYTERIAN CHURCH, ABINGTON, PENNSYLVANIA.

"ABINGTON, 16*th Sept.*, 1854.

"REV. AND DEAR SIR:—

"You ask me to state anything of interest which I may remember respecting your father, the late Alexander McLeod, D.D.

"It was my happiness to have formed the acquaintance of your venerable father, in the fall of 1814, when I went

to New York, to enter the Theological Seminary, then under the care of Doctor Mason. I attached myself to the church in Cedar street, under the pastoral care of Dr. J. B. Romeyn. The Doctor was then absent in Europe, on account of ill health, and I found that Doctor McLeod filled his pulpit, part of every Lord's day, at the request of the people. This fact showed the high esteem in which the pulpit exercises of your father were held by persons of another denomination. When Dr. R. returned home, I soon found that a strong friendship existed between these brethren, which lasted during life, and which was cherished by weekly, if not by daily intercourse. I was permitted frequently to join their circle, and look back with pleasure to the happy hours I spent in their society. Dr. Mason, Dr. McLeod, Dr. Romeyn, Dr. Milledoller, and some others, formed a band of brethren who were of one heart, and who often took sweet counsel together; and now, though thirty years have elapsed, I can see the cheerful face, and hear the solemn voice of your father, whose conversation was such as to instruct and please. His personal appearance was peculiar—short, but very stout; his power of endurance was very great; he usually preached three times on the Sabbath, and always with great energy. At first, his elocution was slow and distinct, but as he advanced it became more rapid, until, like a mighty torrent, it swept away all opposition. Then you could see that the ambassador was in earnest. His whole frame became agitated, and body, soul, and spirit, were all on fire.

"Doctor McLeod was a close student, and the pulpit exercises were to him for relaxation. I need not speak of his sermons; those who have read the discourses on 'True

Godliness,' have a specimen that will give a correct idea of his power in the pulpit. He was a man of catholic spirit, but not in such a sense as to compromise the truth. I remember distinctly attending a meeting of one of the benevolent societies in which he was engaged to make an address. A lawyer made a speech in which he advanced sentiments in opposition to some fundamental doctrines of the Christian system. Doctor McLeod refused to speak; he said he could not do an act that would look like fellowship with error; and his course was a severe reproof to all concerned in procuring such a speaker!

"During the War with Great Britain in 1812–15, it was common with *some ministers* to laud the enemy, and speak slightingly of their own country!—I remember, on one occasion, seeing a British officer present in one of the churches of New York, on a day appointed for fasting, humiliation, and prayer, on account of the war. The pastor delivered a glowing eulogy on Great Britain. The officer was asked what he thought of the preacher; he replied, 'I am willing to fight for my country, but I could not say for her what the preacher said!' Doctor McLeod had no sympathy with such sentiments; he was a true republican, and on every fitting occasion, in public and in private, proclaimed his sentiments, and drew forth the praises of every true patriot. The old church in Chamber street was generally crowded on the evening of every Sabbath, to hear his expositions of Divine Truth—many of other denominations attended, and, as far as I remember, all with whom I had intercourse, expressed their high gratification with his evening lectures.

"But I must close what at first was intended only as a short note. I could fill many pages with reminiscences

of him whom I was permitted to call my friend. He took me by the hand, when a stranger in a strange city—gave me counsel, directed me in the purchase of books, and by his condescension and kindness, made an impression on my heart, never to be forgotten.

"Yours, dear brother, in the best of bonds,

"ROBERT STEEL.

"DR. J. N. McLEOD."

FROM THE REV. JOHN KNOX, D.D., SENIOR PASTOR OF THE COLLEGIATE REFORMED PROTESTANT DUTCH CHURCH, N. Y.

"REV. JOHN N. McLEOD.

"*Rev. and Dear Sir* :—I am gratified in the prospect of a Memoir of your distinguished father, the late Rev. Alexander McLeod, D.D., being given to the public, from the apt and able pen of his honored coadjutor and friend, the Rev. Dr. Wylie. No one knew him better, or is more capable of presenting a just estimate of his talents, character, and labors.

"Dr. McLeod, during the whole of his active and toilsome ministerial life, in a day signalized by deep devotion and high endowment in its ministry, stood eminent among his peers. He entered the same field in which Rodgers and McKnight, Livingston and Linn, Mason and Miller, Hobart and Abeel, Romeyn and Milledoller, and others of like mental and moral stature labored, and with them, in fraternal concert, took full share in carrying forward all the great interests of a common Christianity.

"Endowed with superior intellectual faculties, and a mind

richly stored with various learning, and disciplined by assiduous culture, he was always a man of *power*.

"In his preaching, he was argumentative, lucid, instructing, and impressive. Familiar with the revealings of the Word of God, the state and structure of the human mind, and the windings of the heart, with a faithful memory, fertile imagination, fluency and vigor of diction and style, and teeming thought, his discourses were able, edifying, and eloquent; as he advanced and warmed in their delivery, his manner became impassioned, at times impetuous. He was attractive and popular, in the best sense of the terms.

"By his *writings*, 'he being dead, yet speaketh.' The public possess and appreciate them. They extend over a wide field of doctrinal, practical and polemic discussion, and furnish an important accession to our religious literature: He was the uncompromising advocate and able champion of the great doctrines of the Gospel, in all their relations and results. As a controversialist, he was acute and searching, clear and convincing. Zealous for the truth, and earnest in the condemnation of error, his Christian principle, and benign and happy temperament, were, nevertheless, a guarantee to his opponent of all personal courtesy of treatment.

"Conscientiously attached to the peculiarities of the ecclesiastical body of his preference, he laid no claim to exclusiveness. In a spirit truly *Catholic*, he embraced in his fraternal regards and intimate friendship those who differed from him in this respect, freely conceding to others the privilege to which he felt himself entitled. His intercourse with brethren of other ecclesiastical denominations was frank, confiding and cordial. To his younger brethren in the ministry, he was indulgent, kind, encouraging, instructive and helpful.

His influence and co-operation in promoting the great interests of Christian education, philanthropy, and patriotism, were prompt and effective. In sustaining the periodical literature of his time, his aid was constantly and earnestly invoked, and to it, in various departments, he largely contributed.

"His eminent qualities were appreciated, and his influence acknowledged, far beyond his own immediate sphere. An evidence of the public estimate of his learning, abilities, and character, and of his hold on popular favor, is furnished by the fact that he received repeated and urgent calls to become their pastor, from the most prominent churches of various surrounding denominations; and from some of our most important literary institutions to a professor's chair; and it affords ample proof that he was swayed by other motives than those of personal ambition, love of station, or regard to emolument, that he successively declined them all.

"'He was a burning and a shining light'—*great* in the midst of surrounding greatness.

"With sentiments of most respectful and cordial regards,

"Your friend and brother in the Gospel,

"JOHN KNOX.

"NEW YORK, *March* 8, 1855."

FROM THE REV. ANDREW W. BLACK, D.D., PASTOR OF THE REFORMED PRESBYTERIAN CHURCH, ALLEGHANY, PENNSYLVANIA.

ALLEGHANY, PA., *January* 1*st*, 1855.

"MY DEAR BROTHER,

"My personal knowledge of your father, the late Dr. McLeod, was confined to a comparatively few

incidents. His name, however, was a household word in my father's family. He was, as you well know, like the writer of the Memoir you are editing, the early and fast friend of my father. I have heard him often say, that in no man's judgment did he place the same implicit confidence that he did in Dr. McLeod's. His love for him was great, and this love was made veneration by the conviction that his matured judgment in all the great questions of ecclesiastical and civil policy which engrossed the minds of men in his day, was always *right*. All his life long he regarded Dr. McLeod as one of the greatest and best men of his age. One, too, whom the applause of men, and the consciousness of his own great power, never, in a single instance, led astray. He lived in his heart beside that other great man, the companion of his boyhood, whose name is honored in writing this Memoir, till the pulsation of that heart ceased.

"One of the most powerful discourses I ever heard from any man, was delivered by Dr. McLeod at the ordination of his son, yourself, more than a quarter of a century ago.

"I was present and witnessed the solemn and impressive services on that occasion. The ordination sermon was preached by Dr. McLeod, from 1 Cor. xiv. 12: 'Seek that you may excel to the edifying of the church.' His theme was *the nature and objects of ministerial ambition*. All that I had been told *at home* of the extraordinary power he possessed as a preacher of righteousness, was more than realized. He was in feeble health at the time; yet it seemed to me that so great was the power of the *spiritual* over the *bodily*, that even his weakness became strength. His charge to the people after the ordination, was the most inexpressibly touching service I ever witnessed. I have never lost the impression of that day.

"As an ecclesiastic controlling and directing church courts always for their good, I never knew the equal of Dr. McLeod. He seemed to me as mighty in conducting properly the ecclesiastical movements of the body to which he belonged, as he was in the Scriptures. His Saviour has taken him to the church in heaven, to be one in the General Assembly of the first born which are written there. We on the earth, who would walk in the footsteps of the saints, rejoice that his life and character are about to be given to us for an example.

"With great respect, I remain, my

"Dear brother, yours,

"A. W. Black.

"Rev. John N. McLeod, D. D."

FROM THE REV. WILLIAM SYMINGTON, D.D., PASTOR OF THE REFORMED PRESBYTERIAN CHURCH, GREAT HAMILTON STREET, GLASGOW, AND PROFESSOR OF THEOLOGY TO THE REFORMED PRESBYTERIAN CHURCH, SCOTLAND.

"*November 6th*, 1854.

"My Dear Sir:

"When I received the request with which you have honored me, I was busily engaged with the hall; and ever since the Theological Session closed, I have been in such bad health that I could not write more than a mere note. Even still, I am obliged to keep away from the scene of public duties; but I cannot longer delay compliance.

"It was in the spring of 1830, I think, that your venerated father visited Scotland. His time was mostly spent

in the west country, and my residence was then at Stranraer, in the south. But I saw a good deal of him, notwithstanding. I happened to be a week or two in the west while he was there. I had also the pleasure of a visit of a few days from him at Stranraer; and after that, we went together to Ireland, where we assisted in the dispensation of the Lord's Supper at Belfast, and attended, as delegates from our respective Synods, a meeting of the Reformed Presbyterian Synod at Coleraine. I regret to find that I had not taken notes of what occurred on these occasions, but my recollection is, perhaps, vivid enough for the purpose required. There are "stars of retrospect," which continue to shine brightly through the shade of years.

"I had a very dear brother, who, after having been licensed to preach for about a year, died at Paisley, in April, 1830. Dr. McLeod attended his funeral. It was on this occasion that I first saw and heard him, he having offered up one of the prayers, in which were some touching passages, spoken in a calm, subdued, sympathizing tone of voice, the echoes of which still linger in my ear.

"Soon after this our Synod met. Dr. McLeod was requested to preach the opening sermon. I remember well the eager curiosity with which I waited for his coming into the pulpit, watched his every movement, and listened to everything he uttered. The text was Psalm xlviii. 13, 14, which he discussed in a very masterly way, speaking often with great eloquence and power. He spoke occasionally in the Court, chiefly in the way of conveying information respecting the church in the United States, and of expounding a Bond of Covenanting designed for Scotland, Ireland, and America. His statements were always clear; his views liberal and comprehensive; and

his tones of voice such as indicated decision and independence of mind.

"The visit with which he honored me at Stranraer was paid in the beginning of July. He preached twice on the Sabbath; in the afternoon from Eph. v. 32, and in the evening from Gen. xlix. 10. There were noble bursts of sanctified eloquence in both discourses, particularly in the former. The crowd which gathered from all quarters, embracing persons of every denomination, and of all ranks, rendered it necessary that the service should be conducted in the open air. A collection was made on behalf of a society, for sending the Gospel to the Jews. It happened to be the anniversary of the Declaration of Independence in the United States. He made allusion to this in his public prayers, accompanied, however, with petitions on behalf of the authorities in Great Britain, breathing greater liberality towards the institutions of this country than those who had read his 'War Sermons' were prepared to expect.

"During his stay with us, we had frequent forenoon drives in the neighborhood; and on these occasions he conversed with greater freedom and animation than at other times. The reserve which he usually maintained at table and in mixed society, was to a great extent laid aside; so much so, indeed, that I flattered myself that I had discovered the secret of *drawing him out*. There were a number of topics of public interest on which I was desirous of hearing him speak; and on these occasional excursions, they were all, I think, gone over satisfactorily. His manner in the family was kind, courteous, and gentlemanly. My children were then young, and one of them in somewhat delicate health. He manifested an interest in them all; heard them repeat their little tasks, and remembered

them discriminatively in his prayers. His domestic supplications were remarkable for their richness and fervor; and in this respect he resembled another distinguished countryman of our own, the late Dr. Thomas Chalmers. The visit of Dr. McLeod proved a high gratification to Mrs. Symington and myself; and in token of the respect cherished for our excellent guest, we agreed to call a son, afterwards added to our circle, by his name. That son is now a student of divinity, in the last year of his course; and his parents can have few better wishes on his behalf, than that he may be long spared to reflect the gifts, emulate the virtues, and rival the usefulness of his illustrious name-father.

"From Stranraer we proceeded together to Ireland. While in Belfast, Dr. McLeod was the guest of his brother, Colonel McLeod, at that time resident there, so that I saw less of him in private. But we met daily in connection with the services of the communion. He preached on Saturday, and on Sabbath fenced the tables, and gave one table address. I have no distinct recollection of the sermon, but remember that, according to the custom of the place, he prefaced on the Psalm at the commencement. The Psalm selected was the 23d, his remarks on which were so fresh, beautiful and striking, as to produce an impression which has not yet died away. The table service was, I think, the most interesting thing I was privileged to hear from him. The subject was, *before* giving the elements, *the love of Christ*, and *after*, *love to Christ*. Solidity of thought, solemnity of manner, and a fine tone of devotional feeling characterized the whole exercise. But towards the close, he made some touching allusions to the circumstances in which he then found himself, recalling by-gone days and departed

friends, and rising to the highest pitch of impassioned eloquence. The whole audience was melted into tears. When the paroxysm of sympathy was at its acme, the orator abruptly resumed his seat, and a deep unbroken silence of some minutes ensued. It was one of those scenes which it is a privilege to witness, and with the retention of which the memory is strictly charged.

"After the communion at Belfast, we set out for Coleraine, where the Reformed Presbyterian Synod met on the day following. Dr. McLeod was again invited to deliver the opening sermon. His text on this occasion was Jer. l., 5, and the sermon possessed all the qualities of his pulpit style. During the sitting of the Court, as far as I can now recollect, nothing very memorable occurred. We travelled in company part of the way back towards Belfast; at a particular point on the road, where he diverged along with Dr. Stavely, to whom he was to pay a visit, we exchanged valedictory good wishes, and parted, never again to meet on the footstool, but destined, I hope, to renew our friendship in a happier clime.

"These are the only reminiscences I am able, at this moment, to command of your excellent father's visit to the land of his birth. Long before that visit, he had become well known, through the medium of his writings, to many in this country. They were delighted to enjoy personal intercourse with one who, by these means, had already secured for himself a place in their affectionate respect and esteem. Every opportunity was embraced of showing him attention and paying him honor. I can safely speak for others as well as for myself in this matter. Dr. McLeod was nearly allied to those energetic spirits who compel the world to do them homage. From a boy I had been acquainted with his writ-

ings, and, as I grew up, they were perused with increasing delight, the qualities they possess being such as are calculated alike to captivate the youthful, and yield satisfaction to the matured mind. Everywhere throughout Dr. McLeod's pages, the philosopher, the historian, the politician, and the economist appear, as well as the Christian and the divine. They are rendered attractive not less by their literary than by their theological properties. Nor had personal intercourse with the author any tendency, as it sometimes has, to alter the opinion or diminish the estimate that had been formed of him from his writings. To those who met with him in private, he proved himself a man of great talent, universal information, penetrating sagacity, enlarged philanthropy, and deep religious feeling. With everything connected with the Scottish Reformation, and with the land of his adoption, he manifested a profound acquaintance; and whatever was the subject of conversation, he was able to speak on it, not in the way of common-place remark, but with an ease, accuracy, and depth, which bespoke keen observation and sound judgment.

"Like other great men, Dr. McLeod left the impress of his character and genius on others. The influence he exerted in America is not confined to those of his own church, but embraces, it is believed, a wide circle of Christian and literary association. Even in this country, his writings have tended to mould the minds and direct the activities of not a few. And this is only in accordance with that comprehensiveness of view, and large-heartedness of purpose and feeling by which he himself was distinguished—so different from that sectarian contractedness into which inferior minds are apt to be shrivelled up. Without doubt, Dr. McLeod was one of the very highest ornaments of the church to

which he belonged, and shed a hallowed influence far beyond its extent. Looking at the rapid extinction, as far as earth is concerned, of such luminaries, one can find no better relief from the sense of oppression produced than in giving vent to the devout exclamation:—'Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.'

"Believe me, my dear sir, with cordial esteem and good wishes, Your friend and brother,

"WILLIAM SYMINGTON.

"REV. JOHN N. McLEOD, D.D.,
"New York."

PUBLICATIONS.

The following is a list of all the remembered works of Doctor McLeod:—

Negro Slavery Unjustifiable. A Discourse. New York, 1802.

Messiah, Governor of the Nations of the Earth.—A Discourse, New York, 1803.

The Constitution, Character and Duties of the Gospel Ministry.—A Sermon, New York, 1808.

Ecclesiastical Catechism.—pp. 144, twelve editions known. New York, 1807.

Lectures upon the Principal Prophecies of the Revelation.—Four editions known.—pp. 480, octavo. New York, 1814.

View of the Late War.—Two editions, pp. 205, octavo New York, 1815.

The Life and Power of True Godliness.—A series of Discourses.—Six editions known.—pp. 425, octavo. New York, 1816.

Correspondence of Churches.—Address to the Synod of the Reformed Presbyterian Church. New York, 1827.

American Christian Expositor.—A monthly periodical. Two vols. octavo. New York, 1832–3.

Doctor McLeod wrote, also,—

Reformation Principles Exhibited—The Testimony of the Reformed Presbyterian Church—Historical View—Declaratory Part—Book of Discipline, &c., &c.

He also contributed largely to the *Christian Magazine; Evangelical Guardian and Review; Magazine of the Reformed Protestant Dutch Church; Evangelical Witness*, and other religious periodicals. He edited too, *the Larger Catechism*, with proofs; the first book ever stereotyped in America. Also, several of the most important notes to the American edition of the works of Thomas Reid, D. D., F. R. S., Edinburgh.—Vols. 4: Charlestown, 1813.

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